The Episcopal Recorder.

TRUTH AND PEACE.

VOL. XXI. PHILADELPHIA, SATURDAY MORNING, NOVEMBER 11, 1843. NO. 31.

The Episcopal Recorder

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PUBLISHED EVERY SATURDAY MORNING BY
WILLIAM STAVELY,
At No. 12 Pear street.

TERMS.—The price is $2 50 per annum in advance, or $3 at the expiration of three months. No subscription received for a less term than six months. A notification to discontinue must be made at least one month previous to the expiration of the year. No subscription will be discontinued until arrearages are paid, except at the option of the Publisher.

Poetry.

NO TRUST IN TIME.

Look how the flower, which lingeringly doth fade,
The morning's darling late, the summer's queen;
Spoiled of that juice which kept it fresh and green,
As high as it did raise, bows low the head:
Just so, the pleasures of my life being dead,
Or in their contraries but only seen,
With swifter speed declines than erst it spread,
And blasted, scarce now shows that it hath been.
Therefore, as doth the pilgrim whom the night
Hastes darkly to imprison on his way,
Think on thy hour, my soul, and think aright
Of what's yet left thee of life's wasting day:
The sun posts westward, passed is thy morn,
And twice it is not given thee to be born.

WILLIAM DRUMMOND.

From the Church of England Magazine.

"GOD IS LOVE."

(1 John iv. 8.)

BY MRS. H. W. RICHTER.

Earth and sky salute the morn,
In their brightest colours drest;
Every flower of summer born,
Opens to the sun her breast.
Not a cloud is in the sky,
Deeply blue the arch on high;
And earth below, and heaven above,
In full accordance hymn that "God is love."

Pouring through the sunny air,
Village spires give back the ray;
Green the turf is spreading there,
Over sleepers past away;
Safe from care's corroding sting,
There will clustering daisies spring;
Earthly grief no more may move,
In that far happy world where "God is love."

Soaring through wide ether free,
Winged creatures hail the sun;
Unrestrained their course will be,
Till the glorious day is done—
Till the dusky twilight shade
Steals along the lessening glade:
When hush'd is every sound in wood and grove,
Save nature's whispered voice, that "God is love!"

O lovely earth! O balmy air!
And thou, unchang'd, hoarse murmuring ocean,
In every form still wond'rous fair—
In summer peace, or wild commotion!
Ye stars, that gem night's "ebon brow,"
In purple depths for ever glow:
'Tis yours through boundless space to rove,
And find in every place that "God is love!"

And we, with gifts varied and bright,
To life's brief day in mercy given;
Born of the dust, yet guiding light,
Points still to better things in heaven.
O, depth of mercy, without bound,
Each ransom'd soul God's care hath found!
And thou, O holiest Spirit, heavenly Dove,
Give us to know that God is perfect love.

SHOWING THE WAY OF SALVATION.

This is the title of a sermon preached at an ordination in Rosse Chapel, Gambier, Ohio, on the Sunday next after the Annual Convention of 1843, by J. T. Brooke, D. D., Rector of Christ Church, Cincinnati. The text selected by the preacher, is found in Acts xxi. 17, "These men are the servants of the most high God, which show unto us the way of salvation." This passage is discussed under the three heads, 1, The office of the ministry as "Servants of the most High God." 2. Their chief work—to show the way of salvation, or to preach the gospel. 3. The notice of some of the distinguishing marks of the way which they are to show. The author under the 3d head, brings out most distinctly these points, that the true mode of showing the way of salvation, is a *scriptural way*, in contradistinction to tradition, *a plain way, a way of faith, a way of holiness*. These points we propose to bring more fully before our readers next week. We at present, present Mr. Brooke's views of the office of the ministry, and its chief work.

And first;—of the office of the ministry. "These men are servants of the most high God." Every Christian is in one sense a servant of the most high God: and we hold it to be the duty of every christian layman, as he has opportunity, to show the true way of salvation and extend the invitations of the gospel. For it is written "Let him that heareth say come!" We deprecate as spurious churchmanship, every attempt to cramp the laity in their efforts to do good or curtail their privilege of imitating those primitive disciples, who when scattered abroad by persecution "went every where preaching the word—that is, unofficially speaking the truth as it is in Jesus, with a direct view to the conversion of souls. And still more strongly would we condemn any attempt to abridge the right of the laity to a full voice in church legislation—of right guaranteed to them by high precedent. For the first assemblage which bore the appearance of an ecclesiastical council, was composed of "the Apostles and Elders and *Brethren*"—an instance sufficient of itself, to settle the question of a lay representation in our church councils. But although every christian is a servant of the most high God and a labourer for the gospel in his appropriate sphere, every believer is not called to the "office of public preaching or ministering the sacraments in the congregation." This office requires a special commission. And much—very much, has of late been spoken and written on the question *what constitutes a valid ministerial commission?* It will not be denied, we presume, that the first or incipient essential of such a commission is well expressed in that solemn question of our ordinal: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministry, to serve God for the promoting of his glory and the edifying of his people?"—This inward call, is not indeed, any sensible impulse or literal impress made upon the mind. As other operations of the spirit, it is mysterious, like "the wind which bloweth where it listeth." It must be known by its effects: and the serious enquirer must judge of his call to the ministry, just after the same manner that he judges of his christian calling and character—by comparing his views and experience with Scripture. But this inwrought persuasion is the primary requisite of the ministerial commission. Without it any professed minister of the gospel is an intruder. And although God may recognize (to some extent) his official acts, as an agent of the visible church, his mere external commission will not shield him from the penalty due to a usurper of the sacred office. We grant that an external or ecclesiastical call is also necessary. The XXIII article of our church plainly requires it. But the broad language of that article,—concurrent history and the subsequent practice of the church assure us that the framers of it, never intended to tie the validity of the ministerial office to any particular regimen. And although in the preface to the ordinal it is declared that without episcopal consecration or ordination no man shall be accounted a lawful minister in this church:—the guarding phrase "*in this church*," as well as the history of the ordinal itself shows, that there was no intention to invalidate the ministerial commissions, of non-Episcopal churches, nor to pronounce any opinion respecting them. While, therefore, we express a decided and conscientious preference for our episcopal polity, on the ground of both Scripture and expediency—and undertake not to say precisely how much defect may be involved in other ordinations, we deny that such defect, be it what it may, can be legitimately held up as a criterion—of church or no church—covenanted or uncovenanted mercy—ordinances or no ordinances—ministry or no ministry. For such exclusiveness we see no authority in Scripture nor in a fair construction of our own church standards: nor does it accord with the sentiments of our more eminent divines, such as Usher, Hall, Jewell, Hooker, Wake and many others. And while we concede, that differences on this point call for reciprocal tolerance, we maintain that no candid individual can blind himself to the fact, that there is an easy coalescence between exaggerated churchmanship, and that recently imported heresy, which is now troubling our Zion. True, there are some holding high and exclusive views who reject the system alluded to, and faithfully denounce it. But are there not too many who, while they professedly repudiate it, do so with a most cautious and tender reserve, of what they call the "good things" in it, and appear to be so propitiated by its fancied Apostolicity or so called Catholicity, that they cannot bear to speak hardly of its corrupt doctrine! Nay they virtually praise it, with their faint, very faint condemnations!—We thank the Lord that the Episcopal trumpet of this diocese has given no such uncertain sounds. And most fervently do we pray that our clergy every where and of every grade, may awake to the *true catholicity* of the church, as exhibited in the moderate polity and pure doctrines of her clear and scriptural standards.

The chief work of the ministry:—to show the way of salvation, or to preach the gospel. That any within our ecclesiastical bounds, should question whether preaching be the primary work of the ministry, may be to some, a matter of surprise. But such is the fact. A pre-existing disposition in certain quarters, to magnify ordinances, has of late, opened into bold intimations that the chief work of the ministers is not to preach but to administer the sacraments. A position clearly against the tenour of those passages of scripture, which give prominence to preaching, as emphatically the instrument of saving souls: such as the following:—"We preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but unto them which are called—Christ the power of God and the wisdom of God." "The preaching of the cross is to them that perish foolishness—it pleased God by the foolishness of preaching to save them that believe." But St. Paul effectually settles this question by declaring, that "Christ sent him not to baptize but to preach the Gospel." And again he says: "I thank God that I baptized none of you except Crispus and Gaius"—language not at all reconcileable with that precedence which is claimed for ordinances, or even with a perfect equality of the word and the sacraments. Far be it from us to undervalue the sacraments. In ordinary cases they are essential: or in the language of the church catechism, they are "generally necessary to salvation." Certainly a wilful or capricious neglect of them, is inconsistent with a good hope. But to admit this, and yet maintain that the sacraments are subordinate to the preached word, is only to maintain that the seals of a covenant are less important than the body of it, or that the oath of allegiance to be administered to a repentant rebel, is less important than the inward spirit, which constitutes the essence of such allegiance. We can conceive of cases, in which God may dispense with the seals of the covenant or the sacramental oath of allegiance, when the inward spirit is right: but we can imagine no case, under the light of a christian land, in which he will dispense with repentance and faith. For "repentance towards God and faith towards our Lord Jesus Christ," belong to the very essence of the Gospel, and can no more be dispensed with than the Gospel itself.

Should it be said that the sacraments are not only seals, but means of grace also, and therefore essential. We reply, that as *means* they are rather the *vehicles* for travelling over the way of salvation, than parts of the way itself: and although "generally necessary"—so that a wilful, rebellious neglect of them is fatal, we may suppose instances in which a sincere spiritual traveller, in the faithful use of other means, may reach his heavenly destination without them. And while we should beware of putting any slight upon the ordinances of God, let us take care of the opposite extreme—of unduly magnifying them. Such excessive exaltation of the sacraments is no trifling error. It is the rudiment of dangerous corruptions—yea, one of the very elements of that "mystery of iniquity" which has so wrought, that even now in countries called christian, preaching the word is almost entirely laid aside and the grand absorbing service of the Lord's day is what is called the "unbloody sacrifice of the mass." *Magnification* and *mystification* of the sacraments generally move *pari passu*:—and their united tendency is to deeper and still deeper darkness. And when we hear much of "altars and sacrifices and sacrificing priests," and of "priestly intervention for the foregiveness of sins"—we feel uneasy.—Such terms and phrases if not used in a positively wrong sense are, to say the least so indistinct and inapt, that we are left to wonder why they should be used at all, by those whose business it is to show the way of salvation—and not to involve it in a mist so that men of plain vision can scarcely tell what it is or whither it tends. Surely if there be one quality of preaching more important than any other, it is "plainness of speech." Indistinct utterance or ambiguity of phrase would be held highly objectionable in a common guide:—how much more so, in those whose special vocation it is, to show unto their fellow men the way of salvation!

INTERVIEW BETWEEN A CONVERTED JEW AND HIS FATHER.

We extract the following interesting article from the Jewish Intelligence, April, 1843:

We have often had occasion to refer to the great pain and distress which is felt by the Jewish parents when their children publicly confess their faith in Jesus, as the Saviour of the world. The bigoted Rabbinist has so long been accustomed to look upon his own nation as being in possession of great peculiar and exclusive privileges, that he cannot imagine *why* any member of his family should, for a moment, entertain the thought, that any real blessing can possibly be obtained by joining any class or body of Gentiles whatever. He thinks that not only the land of Canaan, but the peculiar favor of God is the especial inheritance of the sons of Abraham: and he cannot forgive that which he considers to be downright wickedness and folly in every Jew who seeks for salvation and peace beyond the pale of the synagogue. He thinks that baptism is an insult to his own people, and a mark of unpalliated contempt for every thing most dear to his own hopes and feelings.

This misunderstanding is, indeed, most inexcusable. Nothing but the most wilful and persevering refusal to hear and learn concerning the truth as it is in Jesus, can lead to such a continuance in complete and deplorable error. For many ages indeed, the Jews have lived in such complete ignorance of the New Testament, and their Rabbinical guides have been so determined in their opposition to its humbling doctrines, and have clung so closely to that self-righteousness which it directly condemns, that it is not easy for the aged father, who has spent a long life in careful compliance with the laws which have been taught him by corrupted tradition, to understand that Christianity should show how the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, do indeed, in all their rich fulness of blessing, still belong to his people; and that the privileges are not done away by Christ, but realized and confirmed in him, and in him alone.

The aged mother in Israel thinks that there *cannot* be any just or proper reason why her beloved son should bow the knee, and worship one whom she had been taught to despise; and as long as there is this obstinate refusal to inquire and to understand on the one side, much unnecessary pain and distress must be expected and endured. The thoughtless may, indeed, at first sight be almost inclined to blame those who, by teaching the truth, have caused so much emotion, so much excitement, where formerly superstition and unbelief held undisturbed dominion. But if we look to the history of the servants of God in ancient times, we shall see that the same afflictions befell those prophets and patriarchs of whom the world was not worthy, and who sought a better country. They also were content to be reviled and misunderstood. The patriarch left his home and his kindred, that they might obey the call and inherit the promise of God; and the prophet continued faithfully to deliver his message, unmoved by the horrors of the prison, the pit, and the dungeon. Thus, then, error and human traditions pave the way for sorrow and suffering; and whenever an individual, by the grace of God, escapes from their sad dominion, the enemy does not yield up his prey without a struggle. And when the penitent soul has been brought to taste the glorious liberty of the children of God, we cannot wonder if those around should be involved in the same difficulties, and many of the dearest relatives should find it a hard task to reconcile their love for accustomed long-cherished error, with the bursings of natural affections. An occasional gleam of light will break in upon them, and make it no easy matter to persevere in their self-righteous system of unnatural exclusiveness. They can no longer effectually conceal from themselves the truth, that those whom they formerly loved as Jews, have in no degree ceased to have a just claim to their warmest affections; instead of being content with the name of a Jew, they have sought to become Jews in heart and life; and, instead of resting in the circumcision which is in the flesh, they have begun to seek for that which is in the spirit, whose praise is not of men, but of God.

While this terrible conflict is going on, there is much that others may learn from it, who in the gracious providence of God, have been spared such severe trials. We would not dwell with unnecessary minuteness on those painful scenes which take place, but we would magnify the grace of God, which is often shown in its blessed sufficiency in the weakness of those whom he thus calls to confess his name. We ought to learn that nothing but this grace can lead the heart of erring man to understand the true nature of those deadening forms of vain superstitions, which almost, if not altogether, stifle and destroy the effect of those glorious truths, which were committed to those who have so far lost sight of them amidst the rubbish under which they have been almost buried.

There is something very touching and instructive in the following narrative, which we find in the third annual report of the Society of Friends of Israel at Bremerlehe, near Bremen.

The circumstances which are here detailed have, on a former occasion, been very briefly referred to in the pages of the "Jewish Intelligence;" but as the account then given was very short, and extended to but very few particulars, we willingly make room for the following statement.

The interview took place during the fair at Frankfort-on-the-Order, where Mr. Neander, the agent of the Bremerlehe Society, himself a son of Abraham, met with our missionaries, Mr. Bellson and Hartmann. Mr. Neander reports as follows:

July 11. This evening I was informed that my father had arrived. Several Jews collected in front of our lodgings, but remained quiet. A Jew of my acquaintance requested me to visit my father, but I was to go quite alone, and without the knowledge of my friends. I mentioned, however, the matter to brother Bellson, who dissuaded me from going there alone at night, as it might occasion a tumult among the Jews. I wrote accordingly a letter to my father, in which I briefly expressed my feelings, and asked, whether he would not permit me to bring a friend with me; but I received no answer.

July 12. Mr. Bellson and myself went out to call on my father. We found the door of his room locked. We then went towards a street where we hoped to find the Jews I knew, above alluded to. I looked around, and my heart was moved on seeing my old father leaning against a house, and looking fixedly and mournfully at me. I trembled, and said to brother Bellson, "Look, there is my father!" My father changed his posture, and went towards the back of the house. I followed alone; and as soon as he was aware of my presence he stood still, supporting his feeble body on a chest. I took hold of his hand, and exclaimed, "Father!" He was silent: his look assumed more of tenderness. At last he said, "If your mother saw you now, it would be the death of her. From the time of our receiving the discressing news, her eyes have seldom been without tears. Our outward circumstances are very good, but our heart is broken. Alas! what a child we have lost in you!" My heart sunk within me under a weight of sadness, and, after a long interval of silence, I exclaimed nearly as follows: "O, how painful it is to me to find you, my parents, incapable of comprehending that I have only now learnt to know and to love the true and only living God, the God of Abraham, Isaac, and Jacob, the God who is my Creator, Preserver, and Redeemer."

He.—Do not speak of this subject at this time and in this place, and listen to what I now command you; I will only devote one hour to private conversation with you; you may fix a time when you can come. But I will not go to your lodging. I dare not do so on account of my large family, many members of which are now here.

Our meeting was fixed for five o'clock in the afternoon. I waited the hour in prayer and supplication to the Lord. I entered his room; he locked the door. He looked very sad, but still there were traces of parental love visible in his face. Having taken a seat at my side, I expressed my sorrow for his conduct towards me hitherto—that he considered me as a dead and lost son—but told him that, under the weight of that distress, I found my consolation in the sure belief that God is my father. On this, my father asked, why I had embraced the Christian faith?

I.—Because in this faith I have life, peace, and true eternal salvation.

He.—But what is your belief? Do you not believe in more than one God?

I now acquainted him with the principles of my faith, which was the faith of Abraham, David, and all the patriarchs of the Old Testament. The Lord enabled me to do it with cheerfulness; blessed be his holy name!

After I had been speaking about ten minutes, he seemed to sink into a deep reverie; we were both silent for a while, and I looked up to Him who is great and mighty.

At last he spoke in an impressive and earnest manner: "The Hebrew letter you sent me fifteen months ago, and which I still preserve, continues to be a marvel to me. I showed it also to Rabbi I——, in S——. But beside us and your mother, your letter has not been read by any one. You quote so many beautiful Scripture passages, and assure us that you believe in the God of Abraham, Isaac and Jacob."

I.—O, father! if you only became acquainted with some dear pious Christians, you would learn to your astonishment, that such are indeed the children of God. These souls have a very great love for our Thorah, and are also children of Abraham.

I then communicated to him something of my own experience, which appeared very remarkable to him. I cannot describe my feelings on sitting thus close by my old dear father, and I exclaimed, "Tell me, father, do you hate me? O tell me, that neither yourself nor my mother will curse me any more!"

He.—We have been very much irritated against you; and if, two years ago, you had come near me, I could have stabbed you in cold blood; but I console myself with thinking that there are more parents who must make the same experience; and after all you remain our child, and our heart is moved whenever we think of you. But your mother must not yet see you, without having been prepared for it, for she would not be able to bear the sight of you; but write frequently, and I will then also answer your letters.

I could have exclaimed Hallelujah! this was more than I had expected.

Somebody knocked; my father went and opened the door, and some Jews of his acquaintance entered. They remained silent, but looked at me with astonishment. I was much agitated; I, therefore, asked my father's leave to visit him again, to which he answered in a kind tone, "Yes;" and I left the room with praise and thanks.

July 13. After having preached the gospel to several descendants of Abraham, I went to my father. There were some other Jews present, and my father was busy packing goods which he had bought. On my saluting him, he shook hands with me, and sighed, but did not speak. I asked whether I should leave, as he was so much occupied, to which he replied, "if you have nothing particular to do, you may as well remain here, I shall soon have done." I then assisted him in packing, and noted down several things for him.

This business having been finished, he sat down to supper, and began to speak with me of the wisdom of the Rabbies. He then asked me why I did not believe in those things? And on my discussing the subject with him, and drawing his attention to the doctrines of the Scriptures, both the Old and New, in their holiness and heavenly wisdom, he did not speak for some time, until, at last, he exclaimed, "I cannot comprehend your faith."

Our conversation then turned on sundry family matters, and he soon began again to lament the heavy blow my conversion had caused my family, &c. &c. I expressed my sorrow at their grief, but felt that they had no cause for it, being my full conviction that I shall be saved through the grace and tender mercy of God, as manifested in the atoning death of the Messiah our Redeemer.

While he now sat in deep meditation, leaning his head on his hand, the Jews present began inveighing against me with much bitterness and blasphemy. My father then rose, took my hand and said, "Come, let us speak a few words with each other, alone."

I followed him to a large open space at the back of the house. When there, he took my hand and said with great emotion, "Mare! for I will still call you by that name. Mare! I had taken the resolution never to see you any more. Myself and your mother said in public 'We have no son more called Mare—he is dead.'" But I cannot repress the feelings of my heart; for, though deeply wounded, it still tells me you are my child; and, believe me, I cannot bear to hear you scoffed at. I now tell you, that our heart still clings to you, our first-born son, who has cost us so much. Go, therefore, now, and come again to-morrow evening, that we may take leave of each other, but give me a letter to take with me to your mother, and say only that you believe in the God of our fathers." He ceased, and his eyes filled with tears. I could have sunk down. I was so agitated; I could only exclaim, "Father! my father!" and fell into his arms.

At last he began again in a low voice, "But tell me candidly, are you really contented, and do you feel happy in your faith? I know that I cannot induce you to become a Jew again. If that were possible, my letter and my paternal promises would have effected it two years and a half ago."

I again declared to him my happiness in Christ Jesus our Lord, and we then parted cheerfully.

The 14th in the afternoon, I met my father alone. He took the letters for my relations. He was very much occupied, and seemed rather reserved. I felt very much depressed. After some conversation, we embraced each other and parted with tears. My last words to him were "I will remember you, dear father, before the throne of God!"

For the Episcopal Recorder.

EASTERN MISSIONS.

MESSRS. Editors,—I am afraid that some excellent men often forget the 9th Commandment. It really seems to me that as our politicians do many things *as politicians* which they would be ashamed to do as gentlemen, or even as men, under a vague idea that there are two distinct sets of rules for their government under these two characters, so in Ecclesiastical politics the same kind of impression sometimes prevails. It is foreign to my present subject—yet let me illustrate this by a reference to a wholesale kind of "false witers" of which I have known controversialists to be guilty. When men have been closely pressed with the argument for Episcopacy, sustained by the undeniable fact that Episcopacy was *universally* established at the beginning of the 3d century, these "witnesses" have alledged that it was all owing to "ambition!" Why, Messrs. Editors, if we are to believe some modern men of humility and disinterestedness, St. Clement, and Ignatius and Polycarp and Irenaeus, and "et id omne genus,"—who in all other respects are granted to have been saints "of whom the world was not worthy," were such a grasping, ambitious, lordly set that they overturned the Apostolic Institutions of Presbyterianism without a single shudder at their own impious temerity! Now, when any man undertakes to *argue* in that way I feel at full liberty to remind him of the 9th Commandment—"Thou shalt not bear false witness against thy neighbour."

But now for the subject of our caption. I was partly pained, partly provoked, and partly amused to see some grave allegations of Puseyism, or something worse—lately made at a meeting of the A. B. C. F. M. by their Secretary, Dr. Anderson, against the whole "Propagation Society" of Great Britain, in general, and against one Missionary of that Society and one of our own, in particular. Now, Messrs. Editors, among the many individuals thus attacked there may be some that are guilty: only as there are probably some who are innocent. Dr. A. should have remembered the 9th Commandment and *qualified* his expressions. As to the only part of his charge in which we have especial concern, the allegation that our Missionary in Syria had broken up one of the Missions of the A. B. C. F. M. in Constantinople—or at assisted in so doing, I should like to know the truth. I must however, be excused for begging your readers, the friends of that Missionary, to suspend their judgment as to Dr. A.'s charge, unless they have other and better evidence; for the same authority sometime since assured us that the beloved Bishop of Jerusalem, Dr. *Alexander*, was a *Puseyite* and was sent out on purpose to break up *their* Missions! As Dr. A. was mistaken *once*, he may have been mistaken *twice*. After his former mis-statement he ought to be careful lest unintentionally he should again break the "9th Commandment."—"Verbum sat."

A COUNTRY PRESBYTER.

The act of Christian liberality which is recorded below, should receive extensive notice.

Let this sentence be well pondered: 'he distributed what he intended to leave to objects of benevolence, before it passed from his control. *He was his own executor.*' We extract from Bishop McIlvaine's address to his convention:

'During the last February, I received a letter, signed by no name, enclosing a certificate of sixty shares in the Ohio Life and Trust Company; simply saying that the interest was 'to be applied yearly to the support of aged and infirm ministers of the Episcopal Church, in the State of Ohio, and, if needful, ten per cent. of the principal.' I was requested to answer the letter by addressing L. P., through the post office at New York. In my answer I requested to be allowed to know the name of so kind a benefactor, and also that since the object to which the benefaction was permanently devoted, was not, just now, a pressing one in a young diocese, and the support of theological instruction was our present urgent need, he would allow me to devote the annual interest to that object, till such time as I should see the original one to need it more. After some time I received a reply fully acceding to my request, and modestly signing the name of Peter Lorillard, Esq., of New York; an aged gentleman who was known by his intimate friends to be in the habit of doing many such good works, in that humble, modest, exemplary manner, the reverse of sounding a trumpet to call witnesses to our benevolent deeds. Soon after learning the name of our kind friend, I received information that he had departed this life. May the fruits of his charity follow in a long succession of benefits to the Church! We will try to honor his memory by the best use of his gift to the glory of God. He distributed what he intended to leave to objects of benevolence, before it passed from his control. He was his own executor. Would that the members of the Church did oftener consider, when drawing near their time of departure, whether the cause of Christ has not a claim upon their remembrance; whether, when about to leave the tribulations, and contests, and burdens of this militant state of the Church, to those who survive, and go themselves to rest and peace where sin will never trouble and tears never come, they ought not to leave something to help their yet struggling brethren; something as a memorial of their last interest in the wars of the Lord on earth: something to be continually saying, what the great cloud of witnesses on high, ever looking down upon our conflicts, and temptations, and infirmities, would say to us, could our ears catch their exhortation, "be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labor shall not be in vain in the Lord."'

FROM THE CHARGE OF THE BISHOP OF OSSORY, FERNS, AND LEIGHLIN.

We continue our extracts from this masterly production.

It is known, that is, to every one, that a movement has been going on for some years, originating with certain members of the University of Oxford, which had for its professed object to bring our church back to her true principles, from which, from various unfavourable circumstances in her position, she was represented as having widely strayed. And it is also known, that this movement has for some time gone so far beyond its ostensible object, as to alarm not a few even of those who looked upon it at first with approbation and hope. Every one must have this kind of general knowledge of the history of this remarkable movement. But it is to be expected that there are many who only know it in some such way; who seem learned enough of its nature and objects to feel satisfied that neither for their own edification, nor for that of their flocks, were they concerned to know more; and who felt, that as neither were disturbed or likely to be disturbed by it, they had no motive or good excuse for spending the time which their active labours left for preparation for the instruction of their people, in such study of the various publications of this party as might enable them to watch and note its progress. I should be sorry to turn any aside from this quiet and useful course into the thorny and unpronitable paths of controversy. But it is evidently desirable that now every minister of the Church should know something more than this of a party, in the very bosom of our Church, possessed of such widespread influence, of such activity, ability, watchfulness and perseverance, and who have given such indications of their principles and designs as to make their growing strength a natural cause of alarm to all who value the blessings of sound doctrine and pure worship, which the Reformation has obtained for us.

The first open indications of the movement, were a series of publications under the title of

"Tracts for the Times," the declared object of which was to aid the rulers of the Church to meet the difficulties with which they had to contend, by stirring up her ministers to remember and assert the power which had been bestowed upon them at their ordination, and by giving her lay-members better information concerning her constitution and principles,—by imparting to them clearer views of the foundation of her claims to authority, and by making them understand better the privileges which they enjoyed in her communion.

These are the important services. But the principles on which, and the mode in which, they were to be rendered, were matters of no mean importance too. And I cannot but think that, comparatively cautious as were the first steps of the party, even in their very earliest efforts, there was not a little which ought to have suggested that this grave enterprise was not in very safe hands. But there was much in the circumstances of the times to procure a very lenient judgment for any efforts which were made in this cause. In the first place, in the Church itself, the current had set strongly in against those [illegible] or those notions upon the authority of the Church, which give license to self-government within it, or to actual secession from its pale. I do not mean that such notions and their natural effects, had ceased to exist, but that within the Church itself there was a real and healthy reaction in favor of authority and order, with which this movement fell in, though it has pushed it to so unhealthy an extreme. And in the second place, as to its outward relations, there was much at the time to alarm and exasperate Churchmen, in the use which Dissenters, both Romanists and Protestant, were already making, of the great accessions of power which they had then but recently obtained. And as in their concurrent assaults upon the Church, the latter were taking a course more in opposition to the religious principles which they professed than the former; they not unnaturally became the chief objects of indignation. Some measure of hostility to the Established Church might have been excused in Dissenters, as, though not involved in the principle of Dissent, yet, from the imperfection of our nature, a consequence practically of the profession of dissent which is unhappily too common to excite much surprise or resentment. But the bitterness of this hostility, and some of the modes of manifesting it, and the unprincipled alliances to which it led, admitted of no excuse. And, as is always the case in hasty judgments, a portion of the discredit which fell most justly upon those inconsistent *Protestants*, was extended to the principles which they dishonoured. And the distinguishing doctrines of the Gospel, which they as well as we profess, in addition to all the prejudices which their own nature always raises against them, had to encounter a new one, with many, at that time, as seeming to form a link between us and Dissenters: while, for the same reason, the doctrinal errors of Rome, and all those vices of her system which they as well as we reject and oppose, seemed to be viewed by many with mitigated aversion and dread.

These causes, and others, on which I do not think it profitable to enlarge, had prepared so favourable a reception for the Tracts, that they soon obtained a considerable hold on the public mind, in spite, as I have intimated, of some indications of principles which, under other circumstances, could hardly have failed to excite very general distrust and alarm. Such apprehensions might not, perhaps, have been warranted by the bare fact, that in these writings Church polity, and rites and ceremonies, seemed to be the only subjects connected with religion which were considered worthy of serious interest; because it might be pleaded that the very object of the Tracts being to correct the errors which prevailed upon such matters, and especially the great error of undervaluing them, they were naturally driven into some measure of the exclusiveness and excess complained of. But though this excuse ought, no doubt, to go for a good deal, it could not reach to all that it had no account for. For it was in various ways made evident that the large and prominent place which these subjects occupied in their publications, was not due to any temporary causes, but was an essential characteristic of the religious system of the writers.

Upon such points some difference of views has, if not always, certainly for a long time, existed among sound and attached members of our Church. And that the writers of the Tracts took one side in these differences, and maintained it strongly, could be no just ground of accusation against them; though it of course would have sometimes been made a charge, whichever side they had taken. But the fact was, that upon of these questions their views went far beyond those of any of the divines who had gone before them, that is, of any who had [a] reputation in the Church, for soundness and sobriety. For example:—All our great divines, who maintain the reality and the advantages of a succession *from the Apostles' time*, for Episcopally consecrated Bishops, and Episcopally ordained Ministers in the Church, and who rejoice in the possession of it by our own Church, as a signal blessing and privilege, not only did not maintain that it is absolutely essential to the being of the Church, but are at pains to make it clear, that they do not hold that it is. Whereas one of the fundamental principles of the writers of the Tracts is, that THE CHURCH is made up of those who are under such a ministry, to the exclusion of all others. And further they maintain that Sacramental grace is so connected with the Apostolical succession, that religious communities not enjoying the latter, are necessarily shut out from the benefit of the Sacraments, which are "generally necessary to salvation." "A person not commissioned from the Bishop, may use the words of Baptism and sprinkle or bathe with the water, but there is no promise from Christ, that such a man shall admit souls to the *kingdom of heaven*. A person not commissioned may break bread and pour out wine but it can afford no comfort to any to receive it at his hands; because there is no warrant from Christ to lead Communicants to suppose that while he does so here *on earth*, they will be partakers in the Saviour's *heavenly* body and blood." And again:—And this is a matter pertaining to each man's salvation. For that bread and cup are the appointed mean, whereby the faithful are to partake of CHRIST'S body and blood offered for their sins. . . . In the judgment of the Church it makes no less difference than this: Whether the bread and cup which he partakes of shall be to him CHRIST'S body and blood or no. I repeat it; in the judgment of the Church, the eucharist administered without Apostolical commission, may to pious minds be a very edifying ceremony, but it is not that blessed thing which our SAVIOUR graciously meant it to be: it is not 'verily and indeed taking and receiving' the body and blood of Him, our incarnate Lord."

Their view of the eucharist was, that besides the *communion*, it contained a *sacrifice* commemorative, and impetratory or propitiatory. The proper effect of *communion* was "the strengthening and refreshing of the soul;" although, inasmuch as it united the believer with CHRIST it *indirectly* conveyed remission of sins. But it was by the *sacrifice* that this blessing was, directly and properly, procured. The sacrifice was offered for the whole Church, the living and the departed in Christ, and procured for both the blessings of His death, as they were applicable to each; for the Church on earth, remission of sins; for those who had entered the unseen state, increased spiritual enjoyment, and fuller disclosures of the beatific vision. It was of course as consecrated and offered by a priest, that it was in either way efficacious. And the sacramental grace was so connected with the symbols by the act of consecration, that they become thenceforth endued, as it seemed, with an abiding property or quality, whereby they imparted grace to the soul, not by any moral process,—through an operation on the mind or affections,—but directly; insomuch that it was regarded as among the evidences which appear in our day, of an imperfect apprehension of the consequences and effects of the Apostolical commission, even among those who believed it, that would be maintained by most men, on the first view of the subject, that to administer the Lord's supper to infants, or to the dying and insensible, was a superstition."

It could hardly be surprising, if with such views, our differences with Rome in doctrine, were regarded as a light thing, compared with our differences with Protestants abroad and at home. And such was the case. The writers valued themselves upon occupying, what according to them was the position which our Church had chosen for itself, a just mean between Romanism and Protestantism, freed from the corruptions of the former, and secured from the irregularities of the latter. But without stopping to inquire how far this is an exact description of the position which the Church desires to occupy, it was very clear that they were not prepared to maintain it fairly. In spite of very hard things said from time to time against Popery, it was impossible not to feel that their general tone was much more decidedly Anti-Protestant, than not Roman. Indeed, a leaning toward Rome, and against the Reformation, was soon visible, and became more apparent as they went on. At first, though much anxiety was evinced to separate our cause from that of the Continental Reformers, even they were spoken of with forbearance, if not with respect. But, whatever became of them, a clear distinction in favour of our own Reformation was strongly maintained. And when principles were stated, or arguments employed, which seemed to make against its lawfulness, pains were sometimes taken to show that they did not apply to it, or that there was something to lessen their force, as applied to it. It unfortunately happened, not unfrequently, that the charge was very insufficiently removed by the defence. But even when such apologies were most successful, their effect was, to present it rather as a procedure which might be justified, and which did not destroy the constitution and authority of the Church, than as a needful purification and renovation of the Church, to which its members were to be taught to look back with exultation and thankfulness. And the references to this great event became less and less calculated to inspire such feelings and seemed rather designed to give a painful impression of the violence and irregularity which accompanied it,—of the weakness of the chief agents engaged in it,—of the evil influences under which they acted,—and of the imperfections of the work which they accomplished. A reader of the Tracts might find it hard to determine what, in the judgment of the writers, we had gained by the Reformation, and what was its value; but he could not doubt that in their judgment we had lost much, and much which they regarded as of no mean importance.

It was very plain, in the first place, that the great doctrines then restored to the Church found but very little favour in their eyes. In the Tracts, and the other publications of the school, the great doctrine of Justification by Faith only, was either passed over in silence, or brought forward to be misrepresented, or disparaged, or explained away, or opposed. The great principal concerning the Rule of Faith, which is our only security for the permanent enjoyment of that doctrine, or of any other, was denied, or received with a qualification which robbed it of its truth and its power.

For the Episcopal Recorder.

AKRON, Oct. 17, 1843.

Messrs. Editors,—As you are in the habit of pleading the cause of the poor and destitute, will you be so kind as to insert in the columns of your very excellent periodical, the following statement in reference to the Parish of St. Paul's Church, Akron, Ohio. The first efforts to establish the Church here were peculiarly unfortunate, and their influence has, all along, acted as an incubus upon the growth and prosperity of the parish. But the Church is now rising above all opposing influences, and gradually lengthening her cords and strengthening her stakes, there having been added to the list of her communicants fifty-two persons, within the last eighteen months. Last autumn, the Rector, seeing clearly that his remaining here, and the permanent establishment of the Church, depended on the parish having a suitable house of worship, and the few persons interested in such a result, being altogether too poor to furnish the means for the erection of such a building, he concluded to present in person, *the privilege*, to his more favoured brethren in the East, of contributing something of their abundance towards this most desirable object. He did so, and the result was, that he collected in money, pledges, and promises, about seven hundred dollars, but the parish has realised, as yet, only five hundred and twenty-seven dollars. Many pledges, whose redemption was due last spring, have not been redeemed. The Vestry, under the expectation of receiving $1000 from the East, entered into a contract with a responsible man, to erect a church, 40 by 60 feet, after the very beautiful plan furnished them by Russell Warren, Esq. of Providence, R. I. This building, I am happy to say, will be completed and ready for consecration by the first of December next, and it is, truly, an ornament to our village. Every body admires its proportions and the style of its architecture. And yet this church, substantially built and beautiful as it is, will cost less than three thousand dollars. Persons acquainted with the cost of building, are surprised at the cheapness with which it has been built. The fact is, every dollar has been expended to the very best advantage. Yet, notwithstanding our economy, the parish will owe the contractor, on the completion of the church, $500. He is a poor man and must have his pay, or greatly suffer for the want of it. A church of less size would not answer this parish, and one of its dimensions could not be built at less price. The parish, it will be remembered, has to furnish the apparatus to warm the church, lamps to light it, communion service for its altar, carpeting for its aisles, and trimmings for its Pulpit, an organ to aid its great congregation to praise God, and the silver-toned bell to invite the people's attendance on the services of his sanctuary; but *all these* it will procure for itself, in the course of time, as it shall have ability. The debt, however, it will not be able to meet, and yet it *must* be met. Now, in view of the above statements, will not Rectors of wealthy parishes in your city of brotherly love, and in other cities, *endeavour*, each of them, to give this parish a small sum towards the liquidation of its debt? Surely they will.

And above all, will not the Ladies, who are always first and last in every good work, in their Bee Hive, Sewing, and Benevolent Associations, do *something* to sustain an infant parish in its struggles for existence and growth, and to relieve a Christian brother, the Rector, from pecuniary anxiety and care? To this question we cannot anticipate but one answer, namely, We will, brother, *we will*. Recollect that he has to support his large family on less salary, perhaps, than would pay the rent of your clergyman's house, and that, though parishes have been offered him which were able to make him much more comfortable, in every point of view, than this can, yet he *refused them* for the sake of establishing the Church in this very flourishing place. The Church must become strong here, for the place must become a large one. Situated, as it is, on two canals, surrounded by a very fertile and well cultivated country, and possessing immense water power, it cannot fail of becoming one of the largest commercial and manufacturing towns in the state.

Let, then, the consideration of what this Parish may, in time, be enabled to do for the Church in other new portions of our land, encourage you to assist it in its present exigency.

May the Lord dispose you thus to do, for Christ's sake, and not turn a deaf ear.

Yours, most truly, to this cry for help!

L. N. F.

N. B. Other Periodicals of the Church will confer a great benefit on this parish by inserting the above in their columns.

The Episcopal Recorder.

PHILADELPHIA, NOVEMBER 11, 1843.

THE EFFORT FOR THE RELIEF OF KENYON COLLEGE.

Bishop M'Ilvaine arrived a day or two since, in Philadelphia, in the prosecution of his arduous effort to obtain the means of relieving the important institutions of the Church, in Ohio, from their present threatening pecuniary embarrassments. It may be well to apprize our readers of this city that when the Bishop was here last summer, he confined his effort to a sort of general publication of his object; refraining from any special effort to obtain donations on account of the extensive absence of Episcopalians from the city. He thought it better to leave the subject to the consideration of the community, until he should have returned to Ohio, attended the Convention of his Diocese in the beginning of Sept., and come back to the East in the autumn, when the population of the chief cities would be again at home. He has now, since the beginning of October, been labouring in New York, Boston, and other places of the Eastern states. It is cheering to learn from him, how heartily his cause has been received where he has been able to present it. That it is one of very peculiar interest and emergency; that it is a cause which, whatever the number of other claims upon the funds of Christian people, ought to be met to the full amount of the sum required; that the Theological Seminary of Ohio and Kenyon College (both at Gambier, under one Board of Trustees and making one noble institution, under the control of the Convention of the Diocese,) are too valuable to the cause of education in the West, and to the gospel in the Church, to be suffered to perish under the present pecuniary difficulties; that in the present trial of the Church when she is so grievously beset, and dishonoured by the coming in of most dangerous errors from the poisoned fountain of the Church of Rome, an institution calculated, if disembarrassed, to exert a powerful influence in the supply of ministers for the immense West, and standing out so prominent through its Bishop and the Convention of Ohio, in defence of the truth and in solemn protest against Romish corruptions, must be sustained and can not be allowed to go down for want of the relief now sought, without the deepest disgrace to the Church—all this, we learn from Bishop M'Ilvaine, is the sentiment which he has heard expressed wherever he has been. And he has not been met with mere expressions. His encouragement is enough to assure us that if the remainder of his mission shall be as successful as the past, the whole amount required, out of Ohio, will be obtained, and by the addition of the ten thousands already subscribed in Ohio, the work will be done—the institutions trembling on the brink of ruin will be rescued and set free to do their work for education and for missions in the West. We earnestly trust and confidently believe there is a spirit among Episcopalians in Philadelphia, which will not be wanting in this crisis. What they love, what they intend to sustain, what they regard as precious to the cause of Christ, and what they understand of their responsibility as stewards of God's gifts, for His service, will be made manifest. The case is briefly this, as explained in the following extract from Bishop M'Ilvaine's "Earnest Word in behalf of the Church Institutions at Gambier."

"All the while since I was first thought of for the Episcopate of Ohio, there has been an average debt of at least $20,000. It is now $30,000. Having already, in other publications, explained the causes of that debt, I need say no more at this time, than simply that it has arisen out of the single, earnest, necessary effort to make the institution and its lands available, as much as possible, to its great ends—in connection with the great pecuniary difficulties pressing throughout the whole country, for several years last past. It cannot be allowed to increase any further. Much the larger part is owed to an estate of minors in New York, now in the hands of an administrator, who holds a mortgage upon all the real estate of the institution. The loan secured by that mortgage became due 1st July. The administrator has been as indulgent already in regard to unpaid interest as could be expected. He will not withhold his hand from the lands unless the debt be forthwith discharged. The rest of the indebtedness is in the hands of divers creditors chiefly in the neighborhood with whom the institution has dealt. Many of these have obtained judgments, and only wait to see whether my present effort, with the contemporaneous one in Ohio, will be so successful in obtaining relief, as to spare them the painful necessity of entering upon the personal property of the Institution. In some cases, indeed, personal property has been seized. Our most valuable library, may be seized at any moment. All the personal property may be put under execution at any time, without any means of relief. Now what must be the consequence if the debt be not at once paid off? Consider, dear brethren! The *four thousand acres of lands* making the endowment, in the centre of which the buildings stand, the rents of which are depended on for support, the keeping of which is relied on for moral protection to the students, are considered worth, in common times, from 80 to $100,000. The buildings owned by the Institution thereupon are estimated as worth at least $75,000. Suppose it be sold! It must *all* be sold to raise money enough in these times, to meet the case. Or at the very best so large a part (and that the most valuable) must be sold as entirely to ruin the endowment, take away all the income from that source and destroy the moral protection arising out of the holding under command so large a neighbourhood. What then would be the consequence? The Theological Seminary receives no fees for instruction. The land was expected to be its support. Beyond an income of $450, it has nothing else. No college can hold its proper stand and rely merely on the fees of students. Especially cannot this be done in a new country. Eastern colleges have large endowments or annual grants from the states for the support of instructors. We have nothing but our land. You see then that the sale of our land would be the death of the institution. Here then is church-property, valued at between 165 and 185,000 dollars, certain of being lost to the church, to the cause of christian education, the cause of the gospel, if the friends of religion and learning do not come to its rescue. Nothing can be done by loan; because interest could not be paid. *There is no shadow of hope* but in the raising of the debt of $30,000 by donation. This is the precise state of the case, alarming, painful, and to me, most oppressive."

The Diocese of Ohio has showed its earnestness in this cause by raising one-third of the required amount. What more could be expected? While Ohio is so mighty in population and resources, the Episcopal Church, in Ohio, with the exception of three or four parishes in the larger towns, is composed of parishes, in an infant state, struggling to support themselves. They have done well. They deserve to be met by us, heartily and earnestly in this work of the whole Church. The cause is not theirs alone. It concerns us all, as the West concerns us all, because it will soon govern us all in weight of political influence; and as the cause of Christ concerns us all because, we are Christians. It is simply the missionary cause—"How shall they hear without a preacher? And how shall they preach except they be sent?" And how shall preachers of the gospel be sent by our Church for the supply of the vast necessities of the West, unless we have institutions in the West to educate them? Experience speaks with a thousand tongues that the institutions of the East ought not and cannot be relied on for such supply. The best men for the West must be got in the West. Then how identical with the missionary cause is this now laid before our hearts and consciences.

We cannot better conclude this article than in the concluding words of Bishop McIlvaine's appeal.

"Now with all these views and statements before them, will not Episcopalians determine, each for himself, that he will do all he can, after a serious and conscientious consideration of his ability, to avert the threatened calamity, and liberate our Institution from its bondage and oppression. Think, brethren, what a disgrace, as well as loss, it would be to us all, should this work of so many years, so much labour, so much benevolent zeal, and of such vast importance, be allowed to perish! How then could we answer to God for our stewardship? What if some other denomination of Christians, with more readiness to employ their worldly goods for the glory of God and the good of men, should come in, and finding these goodly buildings and all this valuable domain forsaken of their proper guardians and stewards and about to be sacrificed under the claims of creditors, should become the possessors, and there establish their strong-hold, while our young men, and especially our candidates for the ministry, were disbanded and sent out as wanderers on the face of the earth, searching for an education in harmony with the Church in which they have been trained and to which they are consecrated. Could we endure this? Are we prepared for such mortification, such shame? Once incurred, how could it be taken away? Lose our present institution, and when should we have another? But I do trust all this is impossible. Force the sale of lands, in these times, and we are hopeless. But you surely will not allow this. You will not permit what has been so sacredly set apart for the glory of God and the promotion of the Gospel, through the education of your children and children's children to the remotest generations, to pass into any other use."

Donations received at this office, and by Henry McIlvaine, or William Welsh, Esqrs., Philadelphia.

We subjoin the recommendation signed by the Bishop of this Diocese, together with those of the Dioceses of New York, Western New York, Connecticut, North Carolina, New Jersey, Maryland, Delaware, Virginia, Indiana, Massachusetts.

"The situation of the Funds of the Church Institutions at Gambier in the Diocese of Ohio, being such as to render indispensable, prompt and liberal aid from other sections of the Church, the undersigned, sensible of the importance of those Institutions to the interests of the Church in the West, and impressed with a deep sense of the duty of the Church in the Eastern, to extend all practicable aid and encouragement to that in the Western section of our country, hereby express their sanction and approbation of efforts in behalf of the said Institutions in their respective dioceses. They commend any appeal which may be made by their Right Rev. Brother, the Bishop of Ohio, to the serious and respectful consideration of their Dioceses; and hope that it will meet with a prompt and liberal response."

The following is an extract of a letter received from Virginia:—

"An Episcopalian of Va., perceiving the efforts that are making to defeat the success of Bishop M'Ilvaine in making collections for Kenyon College, has asked the privilege of contributing an hundred dollars to the cause."

LARGE ORGAN.—The Vestry of Trinity Church, New York, have appropriated $10,000 for the erection of a large and magnificent organ, which is to send forth its loud and thrilling notes through the noble structure which they are now erecting. It is to be built by Mr. Erben, whose celebrity in his profession is deservedly great, and will have four diapason pipes of sixteen feet in length, besides two reed pipes of the same dimensions, and a double diapason of thirty-two feet.

We take the above particulars from the Churchman, which concludes an interesting article upon the subject in these words:—"Upon the whole, we have little hesitation in affirming, that it promises to be the *grandest*, and *most effective*, if not the *largest* organ, ever erected in the United States. May it tend to restore harmony to the Church."

Whether the correspondent of the Churchman refers to the individual congregation of old Trinity—or to the Episcopal Church in the city of New York—or in the diocese of New York—or in the United States—or through the world, we know not—but we are at a loss to know how the tearing of a mammoth instrument of music—and the expending of a sum sufficient to have purchased an organ large enough for any building suitable for a place of worship—and seven log churches in the wilderness beside,—can contribute to restore harmony to the Church, unless it be the harmony of sound. We have no fault to find with the action of the Vestry—and far be it from us to fault the kind wish of the writer above quoted, but if he refers to difficulties that have arisen upon questions of theology which are vital to the faith and principles of our Protestant Church, then we opine that it will require something more than all the harmony which Mr. Erben can concentrate in any instrument—whatever may be the skill and power of Dr. Hodges, the musical director of Trinity to draw it out, to effect so desirable a result. Bernard Leslie, Tract ninety, and semi-Romanism in all its forms, will throw discord and disunion into any Protestant church, however rich and powerful may be its music and its choir, unless the Oxford Physician has administered a sufficient anodyne after the notable prescription contained in the British Critic.

REMARKABLE COINCIDENCES.—We are indebted to the Churchman's Monthly Review, one of the most valuable of the English Periodicals, for the following article upon the memoirs of Panzani. It occurs in a review of Dr. Jackson's treatise on the Church, which Mr. Goode has just republished and to which he has prefixed this singular and authentic memoir of the attempt to Romanize the Church of England two hundred years ago, the result of which was the destruction of the Kingdom and Church together, from the indignation of an insulted and oppressed people. The treatise of Dr. Jackson is republished to shew an eminent instance of the misrepresentations of Dr. Pusey, who adduces it as an authority for his views of Church constitution and authority. Mr. Goode in this, as in many other instances, has completely exposed the misstatements of the Tractarians in regard to their cited authorities. In addition to this, he exhibits the remarkable coincidence of history and purpose, between the present Oxford Romish party, and the Romish party of which Laud and Montague were eminent favorers and leaders, in the reign of Charles I. The Editor of the Churchman's Monthly Review says.—

"But another great service which Mr. Goode has rendered, is by calling to our recollection a volume which had nearly been forgotten,—the *Memoirs of Gregorio Panzani*; first published in England by the Rev. Joseph Berington, a Romish priest, in the year 1793. The coincidences in this interesting memoir are so remarkable, that it is impossible to peruse it without continually exclaiming with the wise man, '*That which hath been, it is that which shall be: and that which is done, is that which shall be done, and there is no new thing under the sun.*'

"The immediate occasion of the mission of this Romish priest into England, was, the dissensions which had arisen among the adherents of the Italian sect in England (in 1634,) where the Jesuits 'as their manner is,' were contesting the authority of the Romish 'bishop of Chalcedon.' The advisers of 'his Holiness' 'came to a resolution to send over an agent, at once to inform themselves of the true state of affairs among the Catholics, *and to feel the pulse of the nation* with regard to other concerns. He that was chosen for this office was Gregorio Panzani, of Arrezo, a secular priest of experienced virtue, of singular address, of polite learning, and in all respects well qualified for the business.'*

"The first thing we observe in the narrative of his proceedings, is, the *stealthiness* of the emissary's movements; and the traitorous conduct of the unhappy king,'—Charles I.

"The queen (herself a Papist) was first made acquainted with the design; and she communicated it to the king, *who gave his tacit consent*; but at the same time, singular care was taken that the matter should not be divulged, among the Catholics or Protestants, who, from different views, might have obstructed its execution. In a little time, a favourable occasion offered for effecting the project. Monsignor Mazarin being deputed Nuncio extraordinary to the court of France, Panzani joined him as an attendant; and having made some stay in Paris, the latter *privately passed over into England, under the pretence of satisfying his curiosity* with the fashions and customs of the country, as other strangers often did. This was toward the end of 1634."†

"The emissary, on arriving in town, first paid his respects to the queen; who after discussing his business, 'signified the event to his majesty, whose only reply was, that Panzani *should be cautious*, and carry on his business with *secrecy*, and above all things, not to mingle with state affairs.'—(p. 134.)

"Soon after, in reporting progress to cardinal Barberini at Rome, Panzani notices 'the king's good inclinations.' One of the court preachers, he says, having inveighed *against schism* in a sermon before his majesty, the king was heard afterwards to say, 'that he would willingly have parted with one of his hands rather than such a schism should have happened.' Some persons, adds Panzani, were pleased to interpret this of the puritanical defection, but the manner of his delivering himself, and his falling immediately after into a panegyric of Pope Urban, gave the Italian a different view.—(p. 135.)

"In the same letter he informs the cardinal of several other matters, which, though in themselves trivial, plainly demonstrated the dispositions of those concerned in them. Such as,—that 'the archbishop of Canterbury had ordered the psalms to be sung in the *Gregorian method* used in the church of Rome, and that the king himself had been the first to adopt it;—and that the universities, which formerly made use of the books of the first Reformers, were now enjoined to *apply themselves to the ancient fathers and councils*.'—(p. 136.)

"Panzani goes on to state,

"That Catholic schoolmasters were allowed to teach in several parts of the city of London:—that both the writings and discourses of Protestants were in a different key from what formerly they had been:—That the king's preachers often took occasion to run into praises of the moderate papists; that they *recommended the use of auricular confession*; extolled the beautifying and adorning of churches, and the paying a respect to the name of Jesus by bowing, &c.: that they disclaimed many popular calumnies fixed on the church of Rome; *owning her to be the mother-church*, and author of happiness to many nations. Altars, images, &c., he said, were mentioned with respect; and many in common conversation *wished for a re-union*."—(p. 139.)

"Soon after this, Panzani obtained an interview with Windebank, the secretary of state, 'a Protestant by profession, yet no enemy to the Catholics, and prepared to go all lengths with the king and the court party.'—(p. 142.) After much discussion the secretary of state 'very familiarly told Panzani, that it was whispered in corners that he would be ordered to leave the kingdom, but take no notice, said he, of those reports; you may stay without any apprehension or hazard. Hence Panzani conceived a favourable opinion of the court, and imagined they were disposed to enter into a further correspondence with the apostolic see; which conjecture was more than confirmed when Windebank added,—requesting that his holiness would write an obliging letter to the king,—'For why should not a common father make himself familiar with *his children*?' After a considerable digression into Romish church affairs, the narrative proceeds:—

"Panzani and Windebank had frequent opportunities of conferring together. At last they resolved that it should be proposed to the queen and Cardinal Barberini,—whether a mutual agency between the courts of Rome and England would not be very convenient. Windebank seemed so charmed with the project, that he was beforehand with Panzani in communicating it to the queen. He assured her Majesty, that he would be secret, cordial, and assiduous, in carrying it on; adding, that the King was very curious, and urgent to have a personal conference with Panzani; though, for some reasons, this meeting was to be the consequence of the queen's request, and not as if it were a motion of the King himself. The queen was rejoiced at the proposal, and went heartily into it; so that, in a few days, the King and Panzani were brought together, though in a *very remote and unsuspected place*,—the queen also being present.'

"This conference was of course of a very general character. 'The king received him with a very cheerful countenance, taking off his hat, while Panzani kissed his hand; and then, with a great deal of freedom, the latter gave his majesty an account of his business in England, with an ample assurance of the great affection his Holiness had for him, and a grateful remembrance of the kind treatment the catholics had met with under his majesty's mild and prudent reign. His majesty returned these compliments in a very obliging manner, owning that he had always conceived a very exalted idea of the merits of Urban VIII, and had an uncommon affection for his person,—adding, that it was a sensible trouble to him that the present controversies and wars in Europe gave his holiness so much disturbance.'* After some professions of loyalty on one side, and kindness on the other, the parties separated.

"This interview encouraged Windebank to treat more familiarly with Panzani, especially on the heads of religion. He told him, that he really looked on himself as a good catholic; otherwise, that he should make no difficulty to bid adieu to all that was dear to him, in order to purchase that name. He then instances some things he boggled at in the Church of Rome; and namely, *the article of communion in one kind*, which he viewed as a scandalous practice."—(p. 163.)

"He then went on to another point:

"If we had neither Jesuits nor Puritans in England, I am confident an union might easily be effected.' "As for the Jesuits," said Panzani, "though they have always been regarded as a very learned body, and very serviceable to the Church of Rome, yet it is not improbable but his Holiness would sacrifice their interest, in the prospect of so fair an acquisition." "This answer, as it was unexpected, so *did* it please the secretary much."

"Windebank afterward proceeded further in his discourse concerning an union, assuring Panzani that all the moderate men in church and state thirsted after it.'

"Father Philip, the queen's confessor, had incidentally some discourse with the king on matters of the same tendency, in which he endeavoured to persuade his majesty, that it was directly opposite to the whole design of the gospel, that there should be more churches than one; whence he inferred the necessity for a re-union. He also softened the article of communion in one kind, telling the king that it was only a point of discipline, alterable with circumstances, and might be compromised so as not to be the subject of a breach; with other such-like discourses in order to level the way, and remove prejudices."—(p. 165.)

"Next follows a remarkable passage, concerning the original of our modern 'No. XC,' which latter, as every one knows, is merely an adaptation of the work of Franciscus a Sancta Clara. The memoir now before us says,'—

"I must here notice a contest which happened concerning the book entitled '*Deus, Natura, Gratia*,' the author whereof was Mr. Davenport, a Franciscan friar, otherwise called Franciscus a Sancta Clara. *This book was highly esteemed by his majesty*, as being full of complaisance for the Protestant system in several points, and discovering an inclination of approaching nearer to them by concession, *where the Catholic cause would permit it to be done*.' 'It was the opinion of many, that the king was inclined to hearken to terms of an union between the two churches, and that he looked upon this book of Davenport's as a remote disposition towards it.' "—(p. 166.)

"But there was an inclination at Rome, to inflict a censure on the work, as conceding too much for Papal infallibility to tolerate. Whereupon Mr. Secretary Windebank 'pressed Panzani to take care that they were *very cautious at Rome*, for that it would certainly *ruin all their projects*, if a work of that pacific tendency were condemned.' On which 'Panzani omitted not to advise his court to be cautious, and to compliment the king in favour of Mr. Davenport, as far as the case would admit.'—(p. 168.)

"Soon after this, Pope Urban himself being made fully acquainted with all Panzani's proceedings, and with the hopes entertained, of the return of England to 'the Roman obedience,' and 'having weighed every point,' he ordered Cardinal Barberini to give the emissary some further instructions. Among which we find,—

"That he should keep the conferences he had with Secretary Windebank, a secret from the Roman Catholics, who would be apt to grow uppish on the report of an union between the two churches, and so break out into impertinences."—"That in case what was hoped for did succeed, that affair was too big for him, and must pass into other hands."—"That the court of Rome would make a further trial of the disposition of the court of England, before they would enter into any further correspondence concerning an union."—(p. 172.)

"The queen's confessor, Father Philip, is described as 'a person of great penetration, and one who had made it his business ever since he came into England, to observe the religious dispositions of the nation.' He wrote to Cardinal Barberini, at this period, to the following effect:—

"That the king and several of his ministry were far from being adverse to an union; but that it was an undertaking of the most dangerous consequence, on account of the many and severe edicts that were in force against the Roman Catholic religion;—that those who were most favourably inclined to the Catholic cause, were frequently obliged to give proofs of their zeal to the contrary for fear of notice; in which case it was difficult to form a just idea of their real sentiments, seeing they found themselves under a necessity of varying from themselves, and acting incoherently. For instance, he said, when there was any pressing occasion for money, the

* Memoirs of Panzani, 8vo. 1793. p. 132.
† Ib.

* Memoirs of Panzani, p. 162.

king was obligal, *contrary to his inclination*, to let the laws loose against the Roman Catholics, otherwise the puritanical House of Commons would make no progress in the money bills: That the *bishops*, in *like manner*, (though several of them were disposed to enter into a correspondence with Rome) when their temporalities were threatened by the puritanical members, went into the same persecuting methods,—and that such a conduct as this had as much of contradiction in it, that it was altogether unintelligible to those who were not perfectly acquainted with the infirmities of human nature, and particularly with the irresolution of these islanders."—(p. 187.)

"The cardinal, the father confessor, and Panzani, now hit upon the scheme of having an agent from the court of Rome *to the queen*, and one at Rome, from her majesty. Here again the unhappy Charles showed his fatal predilection. 'The queen now informed his majesty of the particulars, to which he did not object, and he ordered, that Cottington should be consulted, being very capable, he said to advise. *Secrecy* was enjoined on all hands, and the king requested, that he *might himself* name the person who should be sent to Rome.' 'The matter being thus far settled, Windebank, as the original mover of so promising a work, appeared much delighted.' (p. 190.)

"Shortly after, a great effort was made by the queen's emissaries at the papal court, to have a Mr. Conn, a Scottish priest, elevated to the rank of cardinal. And 'this was *no less the king's* than the queen's desire; for his Majesty entertained a notion, that to have a cardinal his friend at the Roman court, would be *very much for his interest*; and Mr. Conn was a person in whom he could confide. This it was that kept the queen's hopes alive, and encouraged her not to desist.' (p. 217.)

"But, as these negociations had now been long proceeding, it was no matter of surprise that several persons made strong conjectures, and often discoursed on the feasibleness of an union. Among these was Montague, bishop of Chichester, —a person of remarkable learning and *moderation*. This gentleman's curiosity led him so far, as to desire a private interview with Panzani. When they met, he immediately fell upon the project of an union, as if he had been already acquainted with the whole affair. He signified a great desire that the breach between the two churches might be made up, and apprehended no danger from publishing the scheme, as things now stood. He said, he had frequently made it the subject of his most serious thoughts, and had diligently considered all the requisites of an union, adding, that he was satisfied both the archbishop, with the bishop of London, and several others of the episcopal order, besides a great number of the learned inferior clergy were prepared to fall in with the Church of Rome as to *a supremacy purely spiritual*; and that there was no other method of ending controversies than by *having recourse to some centre of ecclesiastical unity*. That for his own part he knew no tenet of the Church of Rome to which he was not willing to subscribe, unless it were the Article of Transubstantiation, which word he had reason to think was invented by Pope Innocent III, after the Council of Lateran was risen. He owned he had some scruples concerning communion in one kind; but as for particular points, he thought the best method would be to choose moderate men deputies on both sides, to draw up the differences in as small a compass as they could, and confer about them.' 'And told him at parting that he would take the first opportunity to discourse with the primate (Laud) on the subject; but insinuated that he was a cautious man, who would make no advances unless he were *well protected*.' 'This conference between Bishop Montague and Panzani being transmitted to Rome, the Italians were extremely pleased with it; and it was a great subject of joy to understand that several of the Protestant bishops and clergy were ready to join with the universal church in the article of a spiritual supremacy, and to hearken to an accommodation as to particular matters.' The reply to Panzani from the court of Rome was, 'to enquire into the characters of the Protestant bishops; for as they were to be employed in the projected scheme of union, it was requisite to be fully informed what sort of men they were, and how qualified as to learning, morals, religion, politics, &c., that those who were to treat with them might know how to come at them by *proper and suitable addresses*. But he had a strict charge to be *very cautious and secret* in the inquiry. Above all things, Panzani was advised never to favour the discussion of particular points, the issue of such conferences being always fruitless. Besides it was never the custom of the Catholic church to admit of such kind of disputes till *the fundamental point of a supreme judge were first settled for then other matters would come in of course*. And as there were many positive laws, or practices out of the limits of the *jus divinum*, which were disagreeable to the English nation, as it was in the power of the church to alter them, so they should meet with all the tenderness imaginable, and such mitigations as the cause would bear upon a fair representation. In a word, authority and doctrinal points were the two capital objects, and *the first was to be determined before the other could be debated*. Having received these instructions from Rome, Panzani took the first opportunity to wait on bishop Montague. He omitted not to acquaint him how much he was admired in Italy on account of the many and excellent qualifications he was master of. The Bishop, who was not a little vain, relished the compliment, and returned it, as far as was convenient, upon his admirer. He repeated his former discourse concerning the union, adding that he was *continually employed in disposing men's minds for it, both by words and writing, as often as he met with an opportunity*. He then again mentioned the Pope's supremacy, *whose feet, he said, he was willing to kiss, and acknowledge himself to be one of his children*. He added, that *the Archbishop of Canterbury was entirely of his sentiment, but with a great alloy of fear and caution*. Then he renewed the proposal of appointing deputies on both sides. . . . Dr. George Leyburn assured Panzani in *verbo sacerdotis*, that the Archbishop of Canterbury encouraged the Duchess of Buckingham to remain contented, for in a little time she would see England re-united to the See of Rome.'

"It was not long before there was another interview between Panzani and the Bishop of Chichester. . . . . Panzani, being curious to know the characters of the chief of the Protestant clergy, Montague told him, there were only three bishops that could be counted valiently bent against the Church of Rome, viz. Durham, Salisbury, and Exeter, (Morton, Davenant, and Hall;) the rest he said, were very moderate. But Panzani received a particular character of each bishop from another hand. *It gave an account of their age, family, way of life, qualifications, natural and acquired, moral and political, and as far as could be guessed, how they stood affected as to the present management of affairs at court. This account was carefully transmitted to Barberini.* . . . .

Panzani once more falling on the union, expressed himself in a very despairing manner, considering the many difficulties with which they had to struggle. 'Well,' said the bishop, 'had you been acquainted with this nation ten years ago, you might have observed such an alteration in the language and inclinations of the people that it would not only put you in hopes of an union, but you would conclude it was near at hand.' Then *he solemnly declared*, that both he and many of his brethren were prepared to conform themselves to the method and discipline of the Gallican Church, where the civil rights were well guarded; 'AND AS FOR THE ALLUSION WE DISCOVER IN OUR SERMONS AND PRINTED BOOKS, THEY ARE THINGS OF FORM, CHIEFLY TO HUMOUR THE POPULACE, AND NOT TO BE MUCH REGARDED.'"

"Among those of the episcopal order who seemed to desire an union, none appeared more zealous than Dr. Goodman of Gloucester, *who every day said the priest's office*, and observed several other duties as practiced in the court of Rome.

"At this point, the narrative closes. A superior agent being now in England, Panzani was recalled, taking a formal and most complimentary leave of both the king and queen, and of the secretaries of state. 'Nor did he omit to pay his respects to some of the ladies of distinction about court, who though Protestants, recommended themselves to his Holiness and desired his blessing.'—(p. 257.) This was at the end of 1636. Panzani was kindly received at Rome, and was rewarded, first with a canonry, and afterwards with a bishopric of Mileto. The whole of these details occur, incidentally, in the course of a much more minute narrative of the internal squabbles of the Jesuits and other Papists in England, touching the residence of a Roman bishop here. This sectarian controversy forms the bulk of the work, and it was for its sake the whole history was published by Mr. Berington, himself a Romish priest, in the year 1793. We are much indebted to him for this little history of the schemes of Charles and Montague, and the rest of the traitors; but these were not uppermost in his mind when he gave the narrative to the world.

"The point, however, most worthy of notice is the exact identity of the movement towards Rome in 1634.—1640 and the similar movement in 1834 —1840. In every particular (except that of the rank of the parties concerned) the resemblance is complete. The desire for a re-union by Windebank and Montague, then, is expressed in the same words as the same desire, by Froude, and Newman, and the British Critic, now. The points 'haggled at,' too, are identical. The difficulty on the part of Romanists, in acknowledging the English ordinations: the denial of the cup in the Lord's Supper, and one or two other similar matters, were alleged by the bishop and the secretary in 1636, and the very same points are started by Dr. Pusey and Mr. Froude, now. The course trodden is the very same,—do men think that it can lead to any other termination?"

BISHOP DALY'S CHARGE.—We give this primitive and excellent address of the Bishop of Cashel to our readers entire. Mr. Wilks says of it, and with much propriety —

"His Charge is not a lengthened and elaborate composition, profound in argument and enriched with learning;—he meant it not so to be;—but it is scriptural, well-timed, and weighty; full of important matter, and characterised by the well-known simplicity, godly sincerity, and fervour of the writer. It is the charge of an affectionate and zealous prelate, fresh from the duties of an active parish priest, and practically conversant with the discouragements and the consolations of the pastoral care. It is the Charge of a man 'mighty in the Scriptures,' deeply feeling his responsibilities and those of his reverend brethren, and not ashamed of the Gospel of Christ. It may be a homely phrase, but we use it with thankfulness to God—seeing that feeble man cannot, without his grace, stand securely in high places, or in any place,—that Robert Daly is Robert Daly still. Perhaps among the most useful of working men are those who, like Luther, and our Right Reverend friends at Cashel and Calcutta, possess an elastic energy which is not repressed by the overcautious nose of official life; while the latter, by its serious responsibilities, keeps constitutional ardour under the control of matured judgment."

FOUNDATION FOR HOPE.—The Editor of the London Christian Observer, in a review of some Irish Episcopal Charges, among other remarks upon Archbishop Whately's says,—

"In reading the above passage, we mentally placed one remark in it in parallel columns with a declaration of one of the Tractarian writers, Mr. Greeley, in his 'Bernard Leslie.'

Whately.	*Greeley.*
"A Christian life is the *sole assurance*, not only to others, but to ourselves, *of a Christian character*."	"A holy life, built on faith—a consistent course of godly living from baptism to the grave—*is the only sure passport to heaven*."

"The Archbishop's remark appears to us most sound true; but Mr. Greeley's is wholly false and mischievous. The Archbishop scripturally makes a Christian life to be an 'assurance of Christian character,' according to the inspired declaration that the tree is known by its fruits. But Mr. Greeley makes it to be not merely a test of character, but 'the only sure passport to heaven;' and he goes back to the era of an infant's baptism, from which period, if there have not been 'a consistent course of godly living,' the friend of Christ avails not for pardon—post-baptismal parts being 'the only sure passport to heaven.'

"Our difference with the Archbishop does not go beyond the word 'only.' To others the external fruits of faith are 'the only assurance' of our Christian character, but when he adds, and 'to ourselves' also, he seems to us to set up an unscriptural limitation. A man's 'life' is evidence to himself as well as to others; but is it the 'only evidence'? Nay, is it any evidence in the same sense in which it is an evidence to other men? We think not. It is evidence to others, the best evidence they can get; but that best is fallacious, since a hypocrite may affect a holy life, and a really holy man may fall into temptation and injure his character before his fellow-creature who knows not his deep contrition, whereas God may have pardoned his transgressions. Still, in general it is a correct test; and if the fruits are genuine, and not affected, they are infallible indications of the root from which they spring.

"But when a man would rightly examine himself in the sight of God, he does not consider his 'life' as the 'only assurance.' He looks into his heart, he tests his own motives, he searches out his spirit. The case of the Apostle Peter after his awful denial of his Lord, will illustrate our distinction. If his life was 'the only assurance, that he loved Christ, he was an apostate. But his Saviour appealed to his heart. 'Lovest thou me?' He would not now compare himself boastfully with his fellow-disciples, but he says, 'Lord, thou knowest all things, thou knowest that I love thee.' Now estimating aright the place which 'love' holds in the evangelical economy, and its connexion with other graces—for where there is love there must be faith, and there will necessarily be also the fruits of faith—we not this principle of love a test of St. Peter's character? Its precedent department of action was to feed Christ's flock, and the doing so was a test of love; but the Apostle expresses an assurance of that love before it had time operated in his life, nor did the Saviour reprove him for so doing. If he sincerely felt the love which he professed, it would manifest itself in appropriate action; and he trusts the test being the 'only' assurance, we should fall back from this upon the motive. If Dr. Whately is willing to include in the phrase 'a Christian life' all that is included in regeneration and its issues, our objection is obviated; but our fear that the statement as it stands, appears to make the externals of religion the whole evidence, apart from its interior manifestations. His Grace may consider the language of our Homilies on the subject of Adoption rather strong; but he will not accuse of Tractarian such divines as Pearson and Barrow; and yet we find the former saying, 'It is the office of the Holy Ghost to assure us of the adoption of sons, to create in us a sense of the paternal love of God towards us, and to give us an earnest of our everlasting inheritance;' and the latter, 'This is that Spirit of adoption which consummeth in the sons of God, qualifying us to be by dispositions resembling God, and filial affections towards him, resembling us that we are so, and causing us by a testimonial to cry, Abba, Father.' If Dr. Whately includes 'dispositions,' 'filial affections' and 'testimonial,' in his definition of 'a Christian life,' we mean the same thing under other words. Then also we shall construe alike the declaration of the Homily on Salvation, that 'The right and true Christian faith is, not only to believe that the Holy Scripture and the Articles of our Faith are true; but also to have a sure trust and confidence in God's merciful promises to be saved from everlasting damnation by Christ, whereof doth follow a living heart to obey His commandments.' The following language also of the Homily on the Sacrament of the Body and Blood of Christ, will be clearly explicable:—

"Now it followeth, to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with God the Father, but also that He hath made upon his cross a full and sufficient sacrifice for those, a perfect cleansing of thy sins, so that thou acknowledgest no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but Christ only; and that thou mayest say with the Apostle, that he loved thee, and gave Himself for thee. For this is to stick fast to Christ's promise made in his institution; to make Christ thine own; and to apply His merits unto thyself. Herein thou needest no other man's help, no other exercise or oblation, no sacrificing priest, no mass, no means established by man's invention."

"We have exchanged a word upon Archbishop Whately's statement; but Mr. Greeley's notion is not only defective, but is altogether unscriptural. His fiction of the retention of baptismal grace being the passport, or 'the only sure passport,' to heaven, is unscriptural and fanatical, and leads to self-confidence in the presumptuous and pharisaical, and despair in the humble penitent."

BRITISH CRITIC.—It is announced that the current number of this periodical will be the last under the present superintendence. It is stated that the Editor and all his friends are to withdraw, and it will henceforth be conducted on other principles. The Rev. E. Churton, in a letter addressed to the editor of the Irish Ecclesiastical Journal, uses the following language in reference to the Review:—"Permit me to say, that, as far as my own knowledge goes, there is but one opinion among Churchmen, generally, as to the conduct of the *British Critic* for the last few years. It has become like the Athenian sacred ship, a thing that sails under the same colours, while scarcely a plank of the old timber is left."

NEW WORK.—Bishop O'Brien has published a work on the expediency of restoring at this time to the Church her synodical powers.

CONVERT FROM JUDAISM.—Samuel Cohen de la Haye, an aged gentleman of the Jewish nation recently converted to Christianity, was baptised on the 29th September. He is said to be related to the present Bishop of Jerusalem, and received at his baptism the Christian name of Cornelius.

CONVERT FROM ROMANISM.—On the 29th Sept., M. Bouitte, former parish priest of the diocese of Montauban, and Knight of the Legion of Honour, abjured the Romish Catholic religion, in the Protestant temple of Orleans, in presence of a numerous assemblage of people. M. Bouitte had published a pamphlet entitled *My Farewell to Rome*, in which he explained the reasons which had induced him to leave the Church of Rome.

CONTINENTAL.—A new Protestant Church is about to be erected in Lisbon. The Bishop of Gibraltar has promised to assist the undertaking with a liberal donation. The Church erected at Malta by the munificence of Queen Adelaide, is nearly completed, and will be consecrated on Christmas-day.

THE EPISCOPATE.—The Rt. Rev. Dr. Rowland, Bishop of Lichfield and Coventry, departed this life on Wednesday, October the 11th at Clifton Wells, near Bristol. For a considerable time before his decease he was unable to discharge the sacred duties of his office. It is rumored, says the Times, that the Rev. Dr. Wynter, Vice Chancellor of Oxford, will be the next elevation to the Episcopal Bench, whose humility to the Tractarian doctrines has been recently testified by a very decisive act of his official authority.

EXTENSIVE BEQUEST.—Ann Wicks, late of Cheltenham, has made the following appropriations in her will; 5000*l.* for a monument to her memory; 1000*l.* for communion plate for Frampton Church; 300*l.* for a cloth for communion table; 1000*l.* to improve the Church and place rails around the yard; 100*l.* to the Vicar, for preaching her funeral sermon, and the interest of her bank-stock, which is a large sum, to be distributed on her birth day to the aged poor of Frampton.

NEW CHURCHES.—Two new churches are to be erected in the populous town of Wednesbury, at a cost of $15,000. Several were consecrated in England during the last month.

GATHERED ITEMS.—The trust estate in the city of London, bequeathed for charitable objects, produces an annual sum amounting to nearly *two millions of* dollars.—The Prussian government has determined to put down gambling in the funds.—The decree of Ancona has been suspended. Some have doubted its genuineness, says *The Voice of Jacob*, but we have reason to know that some of its clauses had already began to be acted upon. This atrocious decree of the Roman Inquisition, was first issued under the authority of Leo the XII.—The Rev. J. E. Hankinson, of Corpus Christi College, Cambridge, died last month in his thirty-ninth year. He was distinguished for high classical attainments, and for several years gained the Scaramian prize for Greek.

JOURNEY OF MERCY.—On the 13th of last month, Dr. Joseph Wolff, well known among us as a converted Jew, embarked in the steam ship Berne, for the purpose of ascertaining the fate, or obtaining the release of Col. Stoddart and Captain Conolly, supposed, with other Englishmen, to be still in captivity under the power of the Ameer at Bokhara. He is provided with despatches from the Foreign office and will proceed en route for Malta, Constantinople, and thence to Bokhara.

WORTHY PREFERMENT.—The laborious and zealous Vicar of St. Bride's, London, the Rev. T. Dale, has been presented with the vacant canonry of St. Paul's. It is said that Sir Robert Peel wrote him a handsome letter when the presentation was intimated.

MR SIBTHORP.—We copy the following from the (Roman) Catholic Herald of this city. By their own concession the Romanists have not been able to retain their new convert.

"Contradicting Mr Sibthorp the English Newspapers report his defection. We have seen no Catholic authority and treat with a very little particulars.

REV. MR SIBTHORP.—With great pain we have read the following passages:—

"A correspondent of the London Morning Herald, writing from Ryde, says, 'I find the Rev. Mr. Sibthorp is here, and has been frequently seen at church at Brading. It is considered by the people here that he is veering about again; and also, I am informed positively, that the Catholic bishop has suspended him for two years, owing to some irregularity—his not submitting to some rule of the Church—I understand his retiring to pray to the Virgin Mary."

"Since the above was in type, we have seen an extract from a letter in the London Standard, by its correspondent at Ryde, Isle of Wight, dated Oct. 2, who says, 'Yesterday the Rev. R. Waldo Sibthorp received the Holy Communion at the parish Church at St. Helen's near this town. We presume this is a virtual return to the bosom of the Anglican Church.'"

If this should be confirmed, it will be a warning not to proceed too rapidly with converts, who after having long combated with their early prejudices, and gained a hard-won victory, are, not without danger to themselves, made the guides of others, and entrusted with the dispensation of awful mysteries. St. Paul will not have a neophyte to be ordained, lest elated with pride, he fall into temptation and the snare of the devil. The suspension mentioned by the correspondent of the Morning Herald leaves us in anxiety. Another writer represents Mr. Sibthorp as saying: *I am not suspended, but I am offended.* Could pique and personal resentment induce him to recede from his high position?

AMERICAN PROTESTANT ASSOCIATION.—This important society holds its first anniversary on Tuesday evening, the 14th inst., when a report will be read, and addresses delivered upon the subjects which are involved in its operation. The first year of the Society has been one of encouragement and usefulness. It has pursued its course calmly and prudently, but effectively. And much effect has been produced upon the public mind, by its operation. If the same wisdom and moderation continue to mark its operations, it cannot fail to do much good, in awakening the interest, and combining the energies of Protestants in this great cause of protection and defence of the truth.

It is with deep regret we state that the Rev. Mr. Morton, Rector of St. James' in this city, has taken leave of his parish for an absence of six months in the West Indies. The very precarious state of Mrs. Morton's health has rendered this step indispensable. We trust it may have the desired effect. The Rev. Dr. Hare, late Rector of Trinity Church, Princeton, N. J. takes charge of the congregation during the absence of the Rector.

An advertisement will be found in the present paper for a private tutor. To a young clergyman of decidedly evangelical character, the station will be found a pleasant and a useful one. None other than such an one however, need make application for the situation specified. The income will be found respectable and adequate.

BARNES'S NOTES ON THE NEW TESTAMENT.—Messrs. Stein and Bell, No. 311 Market street, have just published the first American edition of this long valued commentary. It is a stereotype edition in two volumes octavo, well bound and handsomely printed, for $4. We remember Bartlett with the interest of a first love. In our early ministry it fell into our hands, and was found a most valuable guide in the practical study and exposition of the blessed word of God. We know no commentary which is of more worth to young ministers, or to private Christians, being remarkable for that kind of practical exposition which is so desirable, and yet so rarely attained. For Sunday-school Teachers, and those who are called to instruct others in the sacred truths of inspiration, no other work within our knowledge is of equal value. We are happy to see, that there is enterprise and zeal among us, adequate to encourage and remunerate the publication of such a work. The publishers inform us, that the demand for the work far transcends their expectations.

THE PROTESTANT CHURCHMAN.—The last No. of this Periodical contains a circular commending the paper to the Episcopal public. The list of names recommending the paper, is long and most highly respectable. Among the number we perceive those of John Dorr, Thomas J. Oakley, Rev. Dr. Anthon, and Rev. Dr. Hugh Smith.

TO CORRESPONDENTS.—We would inform a "*Subscriber*," whose friendly spirit we fully appreciate, that the writer of the communications to which he refers, occupies one of the highest stations in the church, and has done more to revive and extend the church than any other individual in this country.

We have received *Luther*, and also "A Churchman but *no Puseyite*."

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

The Rev. Thomas M. Clark has been received into this diocese upon Letters of Dismission from Bishop Eastburn.

NEW YORK.

For the Episcopal Recorder.

CONFIRMATION AT THE SEAMEN'S EPISCOPAL CHAPEL, NEW YORK, OCT. 29TH, 1843.

The scene at the morning services the last Sunday, was one of the most interesting that have been witnessed for many years in our communion. At an early hour, the Chapel was filled; and by the time the services were commenced, many persons, on account of the large congregation that had collected, could obtain no seats. It is thought that nearly as many, during the services, were obliged to go away, as were able to find accommodations.

The morning prayer was read by the Rev'd William Walton of St. Paul's Church, Tompkinsville, Staten Island, who had by request accompanied the Bishop on this interesting occasion. A number of the Clergy besides intended to have been present, but were unable to obtain substitutes in their own stations, and were in consequence prevented. The Lessons, Epistle and Preface to the Confirmation services, were appointed, by the Bishop, to the Chaplain, Rev'd B. C. C. Parker. A large number of the Seamen in port were present from "The Sailor's Home"—from the excellent temperance establishment in Pearl street, of Captain Gideon, Tray alex. "The Sailor's Home," and other boarding houses, together with the heads of those establishments. It was indeed cheering to observe the interest with which all the seafaring men joined in the responses and devotions of morning prayer. The singing, mingling the voices of the sons of the ocean with those of the congregation, added much to the interest of the occasion.

When the candidates for confirmation were called, it was indeed affecting to observe with them advance to the altar a Lieutenant of high standing in the United States Navy; a circumstance that must have been most congenial to their feelings; an encouragement *from such a source*, in the act they were now about to perform, could not be lost on hearts which had been exposed to common perils on the deep, and had met them with the confidence of a certain faith and the comfort of a holy hope. The number who were to be confirmed, had been diminished, by the early departure of two ships, some days previous. The sermon of the Bishop was truly admirable and appropriate and full of that sound good sense, Christian piety and affective eloquence, by which his discourses are characterized.

After the confirmation, his address to the candidates, who continued standing at the altar for nearly twelve minutes, while with truly Episcopal dignity and fraternal love he delivered to them his excellent spiritual counsels and exhortations, was heard by the congregation with the deepest emotion. It related to what the candidates had just done, and what they had promised to do and suffer for the cause of Christ, and the faith they had confessed. Taken all together, the services excited the most solemn impression and liveliest interest, of any that have been witnessed in our communion for a long time. It is hoped they may be often repeated, in this field of benevolent labor. It is understood that the Young Men's Church Missionary Society have this week adopted the plan of a most beautiful Gothic Church, 70 feet by 30, with buttresses, a tower, and spire of over 50 feet in height, which is to be erected on the wide deck, of what was once a double ferry boat, recently purchased for their purpose, to be moored at the wharf in South street, on the North side of the Hydraulic lifting Docks, between Pike and Market streets, and that the builder, a man of experience in the construction of steam boats, intends to have the edifice prepared for Divine Service by the next Christmas.

New York, *Oct. 31st, 1843.* C.

Ecclesiastical Calendar.

TWENTY SECOND SUNDAY AFTER TRINITY.
Nov. 12

Proper Lessons for Morning Service, Deut. xv. Jude viii. Evening, Deut. xvi. 1 John i.

TWENTY THIRD SUNDAY AFTER TRINITY.
NOVEMBER 19.

Proper Lessons for Morning Service, Prov. i. John iv. Evening, Prov. ix. 1 John ii.

TWENTY FOURTH SUNDAY AFTER TRINITY.
NOVEMBER 26.

Proper Lessons for Morning Service, Prov. iii. John x. Evening, Prov. xxi. 1 John iii.

TWENTY-FIFTH SUNDAY AFTER TRINITY.
DECEMBER 3.

Proper Lessons for Morning Service, Prov. vi. John xi. Evening, Prov. xxi. 1 John iv.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Perkiomen,	Sunday,	Nov. 19th,	Morning
Skippackville,	do.	do.	Afternoon
Phœnixville,	do.	do.	Evening
Paradise,	do.	Dec. 3d	

ST. ANDREW'S CHURCH.

The third of the eight annual collections for Church schools, will be taken up in this church on Sunday next, morning and afternoon.

ALL SAINTS' CHURCH.

There will be preaching in All Saints' Church, corner of Rivington st. and Stagger Lane, on Sunday next, at half past 10 o'clock, A. M., and at 3 o'clock, P. M.

GRACE CHURCH.

Sunday next being the second Sunday in the month, there will be no service in this church in the afternoon. Evening service to commence at 7 o'clock.

The annual meeting of the "Ladies' Liberia School Association" will be held in the Session-room of the Rev. Mr. Barnes' church, on Tuesday evening the 14th instant, at 7½ o'clock. Several addresses may be expected. No collection to be taken up.

ACKNOWLEDGMENTS.

FOR KENYON COLLEGE.

From Mrs. S. E. T. Stoddard, Berryville, Va.	2 00
"A Friend in Maryland,"	50 00
"A Lady,"	5 00
Previously acknowledged,	1209 70
	$1266 70

STANLEY & MCCALLA.

ST. MATTHEW'S CHURCH, FRANCISVILLE.

The Guides of the Rector and Vestry are hereby returned to "a sincere well wisher of the church," for the acceptable and seasonable donation of five dollars for the use of the church.

NEW BOOKS.

CHURCHMAN'S Almanac for 1844—Episcopacy Tested by Scripture—Potential or Apostolical Succession—Krummacher's Life of Elijah—Old Humphrey's Hour to Sunday School Teachers—A Walk About Zion, by J. A. Clark, D. D.—The Farmer's Daughter, by Mrs. Comstock—Faber's Apostolic Sabbath—History of Westminster Hall. 1 vol 12mo.—Hugh White's Meditations Prayers—Churchman's Family Prayers.

All the new religious books, and books suitable for Sunday-schools and parish Libraries.

For sale at low prices by H. HOOKER

Nov. 11 178 Chestnut st., opposite the Masonic Hall.

TO SUNDAY SCHOOLS.

D'AUBIGNE'S History of the Reformation, without abridgment. This interesting and valuable work, which has now reached the 14th edition, is offered to Sunday schools at a liberal discount from the retail price. This will enable persons interested in Sunday schools to place the whole in the hands of the young for the same price at which a poor abridgment is offered.

JAMES M. CAMPBELL & CO.
98 Chestnut street, up stairs.

SCHOOL BOOKS AT LOW PRICES.

H. HOOKER, 178 Chestnut st., opposite the Masonic Hall. Keeps constantly on hand a full supply of School and Classical books in general use, which he offers for sale at very low prices.

Teachers and others purchasing books for Schools, Colleges, Academies, &c., will find it very much to their interest to call at above.

Nov. 11

JAMAICA.

NOW READY.—JAMAICA, as Past and Present State, by the Rev. James M. Phillippo of Spanish Town, Jamaica, and twenty years a Baptist Missionary on the Island. Illustrated by numerous engravings. Price 50 cents.

JAMES M. CAMPBELL & CO.,
98 Chestnut st., up stairs.

Nov. 11.

WANTED,

A Private Tutor to instruct five children between the ages of fourteen and six. None need apply without satisfactory testimonials as to character and capacity. An Episcopal Clergyman, who would preach to a small congregation in the neighborhood, would be preferred.

F. ANDERSON.

Shallcross, near Reisterstown, Baltimore Co., Md.

Nov. 11—2t.

EPISCOPAL BOOK STORE.

DEPOSITORY of General Protestant Episcopal Sunday School Union, R. S. H. GEORGE, No. 26 South Fifth street, 3 doors above Chestnut.

NEW BOOKS.—Footprints or fugitive Poems.

The Prayer book, a safe guide, or the Devout Churchman's companion of faith and practice. Lectures delivered at St. John's Church, Cincinnati, by the Rev. Alexander Wesson, A. M., Curate of the Church.

No Union with Rome, an Address to the Members of the Protestant Episcopal Church, by Samuel Farmer Jarvis D. D. L. L. D.

Meditations on the Lessons, Collects, Epistles, and Gospels for the Sunday Morning Services, by the Rev. Thomas Jackson.

The Church Chant. A Collection of Sacred Music composed to a great variety of Psalms, and Hymns. Tunes, Anthems, and Chants arranged for the Organ or Piano-forte, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States, by Joseph Mosenthal, Professor of Sacred Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio.

Nov. 11.

GLEANINGS BY THE WAY, BY REV. J. A. CLARK, D. D.

THE following, among many testimonials in favour of this excellent work, have been received.

"Few writers world a more graphic pen than Dr. Clark. His lonely views of men and things—his ready appreciation of the beautiful—his fine taste, and pure feelings, fit him admirably to be a tourist. Over a third of the volume is occupied with a clear, full, and in many respects, novel account of the Mormons, and their strange delusions. A better church of the error in vogue to be found."—N. Y. Evangelist.

"This volume contains the observations of the author during a tour through the state and parts of the West. The sketches are faithful, fresh, and entertaining. There is some portion of the book, and a very large portion it is—which is valuable beyond the ordinary matter in works of this class. We mean a history of Mormonism, its notions of the Bible' on which they profess to found their creed."—N. American.

"The volume is not only a readable but it is really an instructive one."—Penn. Enquirer.

It is published and for sale by the subscriber, where may be obtained the other writings of the gifted author. Also, a greater assortment of religious and miscellaneous books.

JAMES K SIMON.

Nov 11. 123 South Fifth st., above Spruce.

HISTORY OF THE POCKET PRAYER BOOK.

A HANDSOME present for the Holy Days, and an appropriate gift to Sunday scholars.

A new and beautiful edition revised and materially improved, of this very popular little work is now ready. One of our Bishops remarks of it—"We really do not know a little volume so well fitted to go out with our missionaries into the new condition, or to follow the humble pastor in his daily round in any of our established parishes, urban or rural, and for young people.

"We have found it so—since it is scarcely less necessary, and much more profitable, than Robinson Crusoe. It deserves the widest circulation, and wherever it goes it will subserve the best interests of truth and piety."

The editor of an English journal says,—"To old and young—to the man of education and the plain rebuilar—it cannot fail to afford a pure and healthful pleasure."

Published and for sale by R. S. H. GEORGE,
Nov. 11. No. 23 South Fifth st.

CHRISTIAN ANTIQUITIES.

A COMPENDIUM of Christian Antiquities, being a brief view of the Orders, Rites, Laws, and Customs of the Ancient Church in the Early Ages, by the Rev. C. S. HENRY, A. M. 1 vol 8vo.

As it was suggested to the writer of the work, by some friends whose eminent station in the Church entitle their judgment to great respect, that such a book as this would fill a place not occupied, and supply a want that was extensively felt. Of the great work in Bingham, the Origines Ecclesiasticæ, there is an American edition. Besides, it was voluminous as not to fall within the means or leisure of a large class of general readers, and perhaps theological students and clergymen. It was thought it might be doing an acceptable service to such by giving them the substance of that work within the compass of a moderate volume. For such therefore, as have not the work of Bingham, and still less have time or means to examine the original sources or the special treatises of learned moderns, writers upon the various subjects embraced within the present work is designed.

Published by J. WHETHAM & SON,
Nov. 11 111 Chestnut st., opposite the Theatre.

EUROPEAN BOOKS IMPORTED TO ORDER.

GEORGE S. APPLETON, No. 16 Little Britain, London, and 148 Chestnut street, Philadelphia, respectfully informs the literary public that the business of his house in London, has recently been placed under the management of a person of literary attainments, and he invites the attention of the friends of literature to the important advantages the establishment affords for the importation of Books specially ordered. Among the great variety of publications abroad, comparatively few are for sale in this country. A great inconvenience is therefore obviated by this arrangement, as any person may have his order for any particular work, and, by the rapid communication of steamers, the book is at hand in a few weeks.

Professors and Students of Theology, Law, and Medicine—Architects, Mechanics, and all who are unable to procure foreign books in our own country, may, for the small compensation of 10 per cent. on the cost, procure any work published in any part of Europe.

Books be imported gratuitous will be imported free of duty.

G. S. A. issues on the first of each month a list of new books published in London, which will be forwarded gratis by addressing GEORGE S. APPLETON,
Nov. 11 Importer, Philadelphia.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 10 Carroll Place, Bleecker st., N. York.

Mrs. Bailey respectfully informs her patrons and the public, that her Fall Term will commence on Thursday, the 7th of September next, at No. 10 Carroll Place—a Residence not surpassed for health and beauty by any other in New York. The house is well adapted to accommodate twenty boarders with the greatest convenience and comfort. Great attention is devoted in this Institution to Elocution, Grammar, Arithmetic and Mathematics, History, Writing, Composition, and Music. The French Language, under the direction of a Parisian lady, is spoken in the family. Classes in Latin, Spanish, Italian, Drawing and Painting, Dancing and on the Piano Forte, will be early formed.

Mrs. Bailey has the pleasure of referring to the following Gentlemen, and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times.

Right Rev. Bishop Onderdonk, Jesse W. Francis, M. D.
Rev. Wm. W. Phillips, D. D. Martin Paine, M. D.
Rev. J. M. Wainwright, D. D. Ed. G. Ludlow, M. D.
Rev. Francis L. Hawks, D. D. S. A. Fort, Esq., Counsellor.
Rev. Lewis P. Balch, author.
Thomas S. Stetson, Esq.

May 27—6m.

MONEY RECEIVED FOR THE RECORDER.

Brownsville, Va.—Mrs. David Allen $5—Mrs. S. E. T. Stoddard, Mrs. E. J. Smith, each $2 50	$10 00
Benjamin Parker, Harrisburg, Pa.	2 81
Rev. Arthur Walpole, Fulton, S. C.	2 50
Jas. L. Manning, Columbia, S. C.	2 50
E. F. Soper, Cincinnati, Ohio,	1 00
Petersburg, Va.—R. S. Falkatiers, John F. May, Capt. Charles Kent, each $2 50,	7 50
Dr. N. M. Osborne, Stony Point Mills, Va.	2 50
Rev. George C. Shepard, Jamaica Plains, Mass.	2 00
Rev. R. Pratt, Prince's Bridge, N.J.	2 50
Mr. Sarah Dyson, Natchez, Miss.	2 50
A. A. Herriott, Hudson, Ohio,	3 00
Calpeper C. H. Va.—Samuel Slaughter $3 50—Walter C. Winston $5 50—Lyttle Massey, $2 50,	11 50
Mrs. Sally B. Fitzhugh, Stephensburg, Va.	3 50
Richard Cunningham, Farmer, Va.	2 50
Miss Eliza Pearce, South Carver, Ky.	3 00
Mrs. E. A. Long, Carlisle, Mo.	2 50
James S. Hemphill, do.	2 50
A. Burns, Barlington, N. J.	2 50
Matilda Magruder, Hagerstown, Md.	2 50
Dr. Isaac Davis, East Nottingham, Pa.	2 50
Quebec, Canada—Jeffery Hale $6—Rev. G. Mackey, W. White, W. Henry, J. Bradshaw, each $2 50,	16 00
Tuscaloosa, Ala.—Charles M. Foster $11 50—Wm. V. Baker, Charles Stone, each $2 50,	16 50
	$110 31

Poetry.

For the Episcopal Recorder.

HYMN.

"Thou wilt keep him in perfect peace whose mind is stayed on thee."—Isaiah xxvi. 3.

When gloomy thoughts my soul invade
Like clouds the sunny sky that shade,
When trouble lifts her frowning crest,
Wild as the chafed ocean's breast,
Then o'er my spirits darkest hour
Thy promise comes with holy power,—
"In perfect peace that man shall be
Whose mind, O Lord, is stayed on Thee."

When Pleasure beckons, like a maid
In loosened vest and flowers arrayed,
When sin with Syren music sings,
And waves her strength-subduing wings,
Within, without, temptations strive,—
These blessed words my soul revive,—
"That man in perfect peace shall be
Whose mind, O Lord, is stayed on Thee."

How oft before thy throne I bend
Yet find Thee not, Almighty Friend!
Thy Blessed countenance concealed,
And Faith grows dim, and Hope is chilled,
Then burdened Soul, thou growest bold
To claim His promise made of old,
"In perfect peace that man shall be
Whose mind, O Lord, is stayed on Thee."

Teach me, O God, to make my days
Continual monuments of praise,
That when their little chain is spun,—
Like flowers that shut, when day is done,
My soul may fold her drooping wing
Strong in the promise of her King,—
"That man in perfect peace shall be
Whose mind, O Lord, is stayed on Thee."

D. S. M.

From the Church of England Magazine.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—St. Matt. xi. 28.

SINNER.

What's this I see? Whence is this gracious word?

CHRIST.

It comes from me, thy Saviour, and thy Lord
Peace to thy troubled soul! I've heard thy cries,
Been witness to thy mournful tears and sighs.

SINNER.

Ah, Lord, thou knowest all, thou knowest my grief;
How can I hope for comfort and relief!
Are not my sins by far in number more
Than is the sand upon the ocean's shore!
These are the cause of my despair and woe,
These have provok'd my God, made him my foe,
O, how I tremble the sad truth to tell—
I'm doom'd for these to misery and hell!

CHRIST.

Banish the thought: peace to thy anxious breast,
Come unto me, and I will give thee rest.

From the Philadelphia Gazette.

A LEAF FROM THE VOLUME OF LIFE.

A few days since, on our way up Chestnut street, during one of those very stormy days which have of late been so prevalent, our attention was strongly attracted to a group on the side walk, whose violent gestures were also the admiration of sundry little boys, and of such passers as were braving a rain which poured in torrents. A man in ragged habiliments, having his hat slouched over his face, was doggedly replying to the expostulations of an aged dame, of very decayed exterior, whose bowed form, shabby dress, and haggard, wrinkled countenance denoted one who had long buffeted with strong passions and many vicissitudes.—The man's countenance bore marks of high intellectual qualities. The contour of the face,—classical, dark, deep-set eyes, of much intensity of expression, overhung by thick black eyebrows, a mouth more voluptuous than energetic, and thick, dark hair—indicated to our observation a many-sided character, prone to much of good and evil, and likely to continue in either, as the bent was first formed.—Three interesting looking children, two girls and a boy, completed the group. They bore such resemblance to the man that the bystanders at once pronounced them his children. The two girls seemed sensible of the shame of this public exposure of the quarrels of their protectors, and shrunk as much as possible from observation. The boy, being younger, played about the pavement, apparently indifferent as to the result of the altercation, being no doubt well accustomed to like scenes. No umbrella protected these wanderers, and their thin garments were saturated with rain. The aged crone was by no means sparing in her vituperation. She poured out a volley of words, to which the man, who, we judged from his manner, was inebriated, made little answer, except a few incoherent mutterings. She at last seized him by the arm, and dragged him along the street, followed by the children, he making but little resistance.

Reader, this sight affected us almost to tears. We knew the persons of the parties. The man was once and is still noted as a poet of no mean abilities; the others were his mother and his children. Of excellent natural parts; fostered and improved by a careful education, he had in himself the power of becoming an eminent and respected citizen. But he wanted that strong moral sense, that determined principle, without which intellectual ability is of little avail in preserving the best part of man's nature in fact, in all the vicissitudes and temptations of life. A fondness for pleasure, for constant and lively sensation, led this man to seek the power of gratifying his tastes by means less studied than the hoped for end. He lost the respect of those with whom he associated, and then descending from one step of degradation to another, he has become the creature he is now—a common vagabond—a street drunkard.

How potent a warning to beware the misuse of ability! Genius of great talents are dangerous possessions, unless tempered with prudence and guided by judgment. The Latin proverb says truly,

"Great wit to madness sure is near allied,
And thin partitions do their bounds divide."

A man with his eyes open meets with many such instructive lessons in his daily walks. From this book of life, he who reads with a willing spirit and an anxious desire to be taught, will gather unfading wisdom. An incident, such as this we have noted, is pregnant with life-guiding suggestions. How it teaches us caution, lest we fall into error, since great abilities will not always save the possessor! How it enforces contentment in those who have but the common allotment of intellectual power, sure extraordinary endowments bring with them extraordinary temptations!

How it enjoins the proper use and enjoyment of what good lies within our reach with a cheerful and contented spirit, without desiring "this man's scope or that man's power;" for we know not what hidden sorrows, what seeds of horror, may be concealed under these brilliant qualities that excite our envy.

We might follow this poor creature to the miserable shelter from the elements, which he calls his home—might depict the tortures of disgrace and guilt, aggravated by the cutting reproaches of his mother, whose temper is by no means improved by a long series of hardships and privations; but the subject is one we feel no pleasure in dwelling upon.—The imagination of the reader can supply the rest. If the lesson can be of any avail, its simple incidents are enough. They need no further enforcement from us.

THE CHEVALIER OF THE LEGION OF HONOR AND THE BIBLE.

On a Sabbath in the summer of 1835, while attending the French Protestant Chapel in the city of Paris, which with my family I was in the habit of frequenting when not occupied in preaching, a gentleman and his wife came in and took seats immediately before me. My attention was soon called to the appearance and conduct of these persons. They acted, at first, like those who had not been in the habit of attending a place of public worship. Every thing seemed strange to them. But when the service commenced, I remarked that they listened with deep attention. During the sermon, as well as the singing of the sweet hymns which were used on this occasion, tears in abundance rolled down their cheeks. The text was "I have set the Lord always before me." The minister was the excellent Pastor, Audebez, one of the best French preachers in Paris. Sabbath after Sabbath they came to the chapel, until they could no longer forbear to speak to Mr. A. and ask him to visit them. He went, and they told him the following history of their lives.

Having a little property, they had lived with great simplicity in a retired part of the city, devoting much of their time to reading, and seeking such amusements as that great capital so abundantly furnishes to prevent men from thinking of their immortal interests. Year after year thus passed away. They frequented no church, for their minds were imbued with the infidelity which prevails among so many of their countrymen.

One day, the Chevalier, as he passed through a street, saw a Colporteur selling Bibles. Inquiring the price, he was struck with its being so inconsiderable. He resolved to purchase one. Carrying it home, he told his wife what he had done. "Why did you buy it," said she. "Are you not aware that no one in France believes the Bible, especially in respectable circles?" "That is true," said he, "but as it was so cheap, I thought I would buy it as a piece of antiquity," COMME PIECE DE ANTIQUITE, as he expressed it. With this explanation his wife was satisfied, and they sat down to its perusal. On their progress through the first part of it they were greatly amused with the old stories which they found. But while reading the book of Psalms, they became awakened to a deep sense of their sins; and then they began to read with earnestness. They read it through and through—they prayed to God to have mercy upon them. Month after month rolled away. At length they found peace in believing, and immediately commenced the worship of God in their family, for they were wholly ignorant of the religious world.

As soon as they had found Christ, they regarded it as their duty to inquire whether there were any in Paris who knew any thing of this wonderful religion which they had found in their Bible. For this purpose they went to a Roman Catholic Church in their neighborhood. It was High Mass. They tarried till the service was about half concluded, when the wife said to her husband, "let us go home; these people do not know the Great God of our Bible." They went home, and for months seemed to have given up all expectation of finding any one who was acquainted with this religion.

At length the woman having occasion to enter a shop to buy some article, endeavored to persuade the person who kept it to purchase a Bible. "Oh," said she, "the Bible is a beautiful thing, LA BIBLE EST UNE BELLE CHOSE." As she said this, a pious lady came in and added, "Yes, the Bible is a beautiful thing; but the preaching of the Gospel is another beautiful thing." "I can readily believe it," said the wife of the Chevalier, "but where can one find it in Paris?" "Oh," said the other, "if you will go to such a street," giving the name, "and to such a number, and ascend to the third story, you will there find a chapel, and may hear the preaching of the Gospel." They went the following Sabbath, and there I met them under the circumstances just related.

How strikingly does this narrative illustrate the utility and importance of distributing the Scriptures! Here we find a family made acquainted with the Great Salvation by the perusal of the Bible. I have known an instance, in which one New Testament was the means under the divine blessing of the conversion of five individuals in a village in the eastern part of France. Who then that loves God's Word, would not do all in his power, to place it in the possession of the millions who are destitute of it, in France and other Roman Catholic Countries.

And what a convincing proof of the sufficiency of the Sacred Scriptures to enlighten, convert and sanctify the hearts of men, when attentively read! Here we have an instance in which the reading of God's Word without the aid of notes, comments or "traditions of men," brought two souls to a clear knowledge of eternal life, and instructed them in the duties of a Christian family. What an illustration of the truth of the Psalmist—"The entrance of thy word giveth light, it giveth understanding to the simple—*Rev. R. Baird, in Chr. Fam. Mag.*

BULWER'S WORKS.

The immoral tendency of Bulwer's novels is justly maintained. His heroes are generally great criminals, violating all the laws of God and man, and yet exhibiting in their conduct so much generosity and magnanimity, that they inevitably enlist the sympathies of the unsuspecting reader. His earliest work called Falkland, is the history of an adulterer, the most noble and kind of his race, who was led by the force of circumstances, to violate the sacred rites of hospitality, and ruin the wife of his friend. Paul Clifford, the hero of another of his novels, is the commander of a band of robbers in Berkshire. He is conducted safely through his career of villainy, and escapes "unwhipped of justice." In Devereux, an amiable gentleman murders his brother's wife, and afterwards becomes an interesting religious enthusiast in Italy. Eugene Aram was a veritable culprit, whose history is here embellished with the choicest ornaments of wit and fancy, and the very gallows is ennobled by the martyrdom of a high-minded, large souled, intellectual hero. "The Disowned," professing the noblest creed, boasting of the purest philanthropy, becomes the murderer of his benefactor.

Bulwer seems to delight in portraying the unsocial passions of men, and dragging out to view every thing dark, unlovely, and misanthropic in the human soul. If his object is to make these vices odious, why does he exalt what is diabolical, and elevate what is mean, by surrounding his robbers and murderers with a halo of glory? Why not leave the burglar to rot in his grave? Why attempt to rescue a real hero of the Newgate calendar from merited ignominy? If he wishes to benefit the world, why does he hold true virtue so much in the back ground, and make mere selfishness, flattery, and intrigue, the chief means of success in life? "Bulwer's novels," says an eminent critic, "show us the virtue caricatured, vices seductively garnished, generous qualities degraded by paltry motives, petty objects magnified, vulgarities glossed by passion, and manners tinged with affection. Whatever is veritable, honest, useful, and truly noble, finds little place in this fictitious world."

We do not pretend that Bulwer vindicates the crimes he has so graphically depicted in express terms; yet the whole complexion of the plot is such as to leave the impression upon the reader's mind that a man may commit such enormities, and yet deserve our love and admiration. This covert method of teaching immorality is worse than opened and avowed profligacy.—*Biblical Repository.*

DAILY READING THE BIBLE.

A true Christian, one who desires his soul to thrive and be in health, will no more suffer a day to pass without reading some portion of the Word of God, than a man who desires his body to be strong and healthy, will suffer a day to pass without tasting food. Many think it sufficient if they read the Bible on the Sabbath; but this is a clear proof that their heart is not right with God, that though they may have something of the form, they have nothing of the power of godliness, in a word, that they have never been born again of the Holy Spirit; for if they were, they would, "as new-born babes, desire the sincere milk of the word, that they may grow thereby," and such a desire would not allow them to rest satisfied without reading some portion of the Word of God. Be assured, it is not the ability, it is the inclination alone that was wanting. You can find time for sleep, you can find time for your meals, but, alas! Satan persuades many that they have not time for attending to the concerns of their immortal souls; or at most, no time except one day in seven for reading the Bible, the directory to heaven. Permit me now to caution such persons of the danger of such gross neglect. Be on your guard against his subtil devices, who, like a roaring lion, goeth about seeking to devour souls. Unless you make this invaluable book your daily study, be assured you will never be wise unto salvation.

PASTOR AND PEOPLE.

It is a solemn and beautiful association—that between a pastor and his people. The pastor has devoted himself to the office of bringing messages from God to the people; the people have pledged themselves to the receiving reverently the communications of eternity from the lips of the pastor. Woe unto the one if he be faithless and sluggish; woe unto the others if they be inattentive or unbelieving. Wo unto the pastor if he be sluggish or faithless! Of all the duties that have ever been put upon man, there is not one to which is attached a title of the responsibleness which hangs around the preaching of the Gospel. At a time when the judgment is sufficiently mistured to decide fairly on the solemnities of the ministerial office, and an unqualified avowal that he thinks himself moved by the Spirit of God, the clergyman is set apart to the services of the sanctuary, and binds himself to the work of feeding the flock of the Redeemer. The faith which he professes to believe, he must teach it till he die. The vigor of his understanding, the labor of his studies, the fervency of his prayers, all must be gathered into one hearty dedication, and given unreservedly to the mighty work of turning sinners from the error of their ways. And if there be a pause in the arduous career—if there be treachery, or time-serving, or cowardice; or if the base desire of sordid gain, and the unhallowed lust of reputation, intrude themselves into the seat of sacred functions! Oh! then there breathes not upon the broad face of the earth, the man more deserving than this misnamed minister of Christ, to become a mark for the finger of indignant scorn, and to be set over and bewailed by all that is holy and noble in creation. Woe unto the people if they be inattentive or unbelieving. Sermons do not. Every means, every opportunity, every warning, every lesson, they are registered in the book of the doomsday; and when the throne is set, and the startled dead swarm up from the sepulchres, they shall stand out as witnesses against the careless and the impenitent—and then shall it be seen that a faithful ministry, if it lead not a man to be a candidate for glory, is as a millstone round his neck, dragging him down into the depths of perdition.—*Melvill.*

Children's Friend.

THE NEW FROCK.

When a girl talks much of dress, and admires herself in the looking-glass, she seems to say to all around her, 'How proud I am!' And let us remember that pride is not confined to the rich and great; a poor girl may be proud as well as a rich one.

Little Betsey was a lively little girl, always the first in her Sunday-school, and the best at her lessons, but alas, a constant chatterbox, and mostly in mischief at home. She had such good abilities that she could learn any thing, and generally behaved well as long as you kept your eye upon her; but she was never to be trusted behind your back. She had a heart full of vanity; and yet she was the most feeling, tender, and affectionate child I ever knew; so you see she had her good qualities as well as her bad ones.

Now Betsey had a grandmother who often made her pretty presents, and once she gave her a nice piece of colored print to make a frock, and some ribbon for a sash. The little girl was much delighted when she first saw it, and of course, very impatient to make her appearance in it. Her mother was not much of a hand at her needle, and therefore a young woman, who lived at the end of a lane near, offered to make it for her, ready to wear by the next Sabbath. 'O dear,' thought Betsey, 'how smart I shall look! all the children round will envy me; and there will not be one of them so nicely dressed as I shall be.' It was a joyful sight to the little girl when she went and peeped in at the window, to see them making her frock; and she went directly to several of her playmates to tell them all about her present, and she finished her story to every one by saying, 'And I shall look so smart next Sunday! smarter than any of you.'

Well, Friday came, but it was not done; and Saturday, but no frock; something had happened to prevent its being finished. Many were the tears poor Betsey shed when she found out her disappointment.

Her school-fellows looked at her with an squinting smile; but she was so mortified at being obliged to appear in her old clothes that she took no notice of any of them. Some of them, who had been rather envious at her good fortune, did not scruple to jeer at her; so that her pride was sadly hurt. It happened that her lessons were very badly repeated; and this was such a rare occurrence, her teacher took her aside to inquire the cause; when little Betsey, with a praiseworthy openness, confessed it all. She told her teacher how much she thought of her new frock, and how she had forgotten to learn; how ashamed she felt at being forced to go to school in her old things, and how very sorry she was that she had been so silly. Her teacher, anxious to do her soul good, seriously talked to her on the folly of such conduct, and showed her how displeasing it was in the sight of a pure and holy God, whom we profess to worship on a Sabbath day more especially. She represented to Betsey how mean and contemptible a thing fine dress is at all times, and entreated her to seek, through faith in the Lord Jesus Christ, forgiveness from that God whom she had so greatly offended. Little Betsey was really pricked in the heart, and if she had shed tears of mortified pride before, they were tears of real penitence then. She went home to reflect and pray; and as long as she lives, I hope she will never forget the new frock.—*Children's Tracts, by London Religious Tract Society.*

A CHILD'S EVENING PRAYER.

Father! now the day is past,
On thy child thy blessing cast;
Near my pillow, hand in hand,
Keep thy guardian angel band:
And throughout the darkling night
Bless me with a cheerful light,
Let me rise at morn again,
Free from every thought of pain;
Pressing through life's thorny way,
Keep me, Father, day by day!

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 25th ult., has received the following contributions, viz:

From National Mission, from the Rev. Messrs Brock, Hobart, and Walsh, $10 38; Christ ch., Columbus, Ky., $2 81, Rev. Mr. Higgins, of Ky., $6, through L. P. Monty, Esq.; R. A. in Louisville, from St. Matthew's ch., Jeffersonv., $15; St. Paul's ch., Jeffersonville, Ind., $5; from St. Paul's ch., Norwalk, Conn., Rev. W. C. Meade, D.D. rec'd., offerings for September, for Bishop Kemper's diocese, $25 57; from Mrs. E. S., $5, part collection in Trinity ch., Newark, N. J., $21; offerings of St. James' Church, Derby, Ct., $17 31; St. Paul's ch., St. Louis, Mo., Quinquagesima collection, $41 05; Christ ch., St. Louis, do., $26 85; Mrs. Reddick, of Christ Ch., St. Louis, $5; Mrs. Robert, of the same, $5; legacy of Miss Sally Northrop, of Rome, Western New York, received from her executors, Messrs. Porter and Allen, $600. Total, $828 64.

NOTE.—The sum acknowledged as received September 26th, from the S. S. of St. James' ch., Derby, should be $2 93.

THOMAS N. STANFORD, Treasurer.
Oct. 25, 1843. 129 Broadway, New York.

GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. HARE OTTON, Carver, 82 South Fifth st., Philad.

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☞ See advertisement in McElroy's Directory.

Oct. 14—3m

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THE Prayer-book, a Safe Guide, or the Devout Churchman's Way of Faith and Practice, Lectures delivered at St. John's Church, Cheltenham, during Lent, 1843, by the Rev. Alexander Watson, M. A., Curate of the Church.

Just published and for sale by

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1 Floral Biography—2. The Flower Garden—3. The Simple Flower—4. Passing Thoughts—5. Alice Benden—6. Pollok and his Garden—7. Helen Fleetwood—8. Principles and Powers—9. Backsliding—10. Pleasing and Perplexing—11. Dangers and Duties—12. Personal Recollections—13. The Siege of Derry—14. Judah's Lion—15. Flower of Innocence—16. The Wrongs of Women—17. Conformity—18. Up and be Doing.

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TO TEACHERS.

EDWARD C. BIDDLE, No. 6 South Fifth street, publishes the following Classical and School Books—

Fisher's Eschenburg's Manual of Classical Literature, in a clear, seven lb. octavo.

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The three last named works are used as text books in the Public Grammar Schools of the city and county of Philadelphia.

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The above, together with all other books in general use, will be furnished to Schools and Colleges on the most favorable terms, by E. C. B.

Oct 28—3m

HOVER'S INK.

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Having for about twelve months past used the ink manufactured by J. E. Hover, I take pleasure in recommending it to institutions and the public generally as a very superior article.

A. W. BURNS, Cashier.

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Sep. 30 JOSEPH E. HOVER, Manufacturer.

GOLDEN HILL SEMINARY,
BRIDGEPORT, CONN.
FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

MRS. S. A. BURR, PRINCIPAL.

The location of this School is one of the most desirable in the State, being pleasantly situated in a retired part of the city, on an eminence commanding an extensive and delightful prospect of Long Island Sound, and of the surrounding country, and only four hours from New York, from which there is a daily line of steamboats. The house is large and commodious, with ample grounds, and every facility for amusement and recreation.

Mrs. S. A. Burr, a native of France, has taken the above School, and will reopen it on the first of November. She has had much experience in teaching; and, with able assistants, all branches of a French and English education will be thoroughly taught. Boarders in the family will have peculiar advantages in acquiring a knowledge of the French language, as it is that of the family.

The School year consists of two sessions, of five months each, commencing on the first of May and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $85; for the winter session, $90.

Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $12. Drawing, $10. Painting in oil, $15. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

Pupils who remain during the vacation will be charged $2 50 per week. No extra charge, other than the above, are made.

Books and stationery will be purchased for the pupils when desired.

All boarders will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are Presbyterian, Methodist, Baptist, and Roman Catholic churches in the city.

Bills must, in all cases, be paid quarterly in advance.

References may be made to the following gentlemen: Rev. G. S. Coit, Bridgeport, Conn., Hon. Andrew T. Judson, Hartford, Conn., Hon. Samuel Ingham, Essex, Conn., Rt. Rev. Benj. T. Onderdonk, D. D., Rev. Wm. Berrian, D. D., Rev. Edward V. Hegeler, Rev. Antonio Verren, Hon. Benjamin F. Butler, New York; Rev. T. W. Coit, D. D., New Rochelle N. Y., Hon. Millard Fillmore, Buffalo, N. Y., Edward Pitman, Esq., Baltimore, Col. Garland, Detroit, Michigan, Col. Ambrose, Charleston, S. C., C. V. S. Kane, New York; Rev. Wm. Hawley, Ch. W. Goldsborough, Esq., Hon. Amos Kendall, Col. W. Seaton, M. St. Clair Clarke, Esq., Thomas L. Smith, Esq., Vinal Lane, Esq., Gen. Jessup, Gen. Totten, Capt. Cross, Washington city; Wm. Easton, Esq., Hon. Gen. W. Crabb, Mobile, Ala.; Hon. Levi Woodbury, U. S. Senate.

Oct. 14—3m.

PROSPECT HALL,

Hagerstown, Washington County, Maryland.

REV. J. C. WHEAT, Principal.

THIS Institution for the boarding and instruction of Young Ladies, was reopened on Tuesday, August 29th.

Teachers properly qualified will give instruction in the French, Italian and Spanish Languages, the Classics and Mathematics.

Terms of tuition, per qr. of 12 weeks.

For boarding (including washing, fuel, lights &c.) and tuition in all the English branches, (one half in advance,)	$40 00
For tuition in Music,	10 00
For use of Piano,	2 00
For tuition in Modern Languages, each	5 00

Parents and Guardians, desirous of sending Pupils, can receive further information by writing to the Principal, or, to Mrs. E. C. Davis, who has charge of the Domestic Department.

REFERENCES.—Rt. Rev W. R. Whittingham, Rev. H. V. D. Johns, Rev. H. S. Keppler, Mr. W. B. Norris Mr Daniel Sprigg, Baltimore; Rt. Rev. J. Bowen, Hancock, Md.; Rev. J. Chisholm, Martinsburg, Va.; Rev. J. Trapnell, Jr., Up. Marlboro', Md.; Rev. P. B. Lemen, Hagerstown, Md.; Rev. J. Peterkin, Rev. J. Morsell, Rev. J. Trapnell, Sr., R. Pate, Esq., R. H. Marshall, Esq., Dr. Wm. Tyler, Frederick, Md.; Rev. S. Bael, Cumberland, Md.

HAGERSTOWN, JULY 19, 1843.

The undersigned are well acquainted with the Rev. James C. Wheat, who has had the charge of the Young Ladies Institute in this place for several years past, and it gives them pleasure to recommend him as an excellent and most thorough instructor. The course of study embraces all the useful and ornamental branches which are pursued in our best female institutions; and the thorough and efficient manner, in which instruction is imparted, has never failed to give entire satisfaction.

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Hagerstown, Sept. 16, 1843.—3m.

ERRORS OF ROMANISM

NOW READY.—The Errors of Romanism, traced to their Origin in Human Nature, by Richard Whately, D. D., Archbishop of Dublin. Price 25 cents.

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Important to the Protestant Episcopal Church.

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING, Bookseller and Publisher, Columbus, Ohio, has just published THE CHURCH CHOIR: A collection of Sacred Music, comprising a great variety of PSALM AND HYMN TUNES, ANTHEMS AND CHANTS, arranged for the Organ or Piano Forte and adapted more particularly to the worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c. In the preparation of this collection of Sacred Music, it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The Anthems and Set Pieces have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured base, the music has all been carefully arranged for the Organ or Piano Forte, from the conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain Psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not commonly to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we can recommend the CHURCH CHOIR, very handsomely got up, and well stored with classic Church tunes in their proper identity. It is compiled by Professor Muenscher, of the Gambier Seminary, Ohio, whose musical talents and taste are not entirely unknown among us. We consider it a recommendation of the book, that it is mostly made up of tunes that are no strangers to our Churches, tunes appropriate to our services, and selected with some view to particular Psalms and Hymns of our books. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music.—*Editors of the Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music, says:

"One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muenscher, is one of the best, as far as I have examined, for the use of the Episcopal Church, and any other which has a selection to make would do well to take this collection."

"We are glad to see, that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been uncommon. In one other respect, too, the arrangement of the work will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff as is customary in music for the Piano. It has been, therefore, any figured base.—*Chronicle of the Church, New Haven, Conn.*

A distinguished Professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the P. E. Church, which has ever fallen under my observation. I am particularly gratified to find in the FIRST PART so many favorite airs retaining their original composition, with the additional harmony so commonly characteristic of the work.

The *Chants and Anthems* of PART SECOND are unrivalled in their arrangement and complete melody; and I am happy to say that I have daily from them either in private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

The Church Choir is for sale in Philadelphia, at the Bookstores of R. S. H. George, and Thomas, Cowperthwait & Co.; in New York, at the stores of Alexander V. Blake, Mark Newman, Sexton & Miles, Swords, Stanford & Co. and Huntington and Savage; in New Haven, at S. Babcock's, and Croswell and Jewett's; in Hartford, at Belknap and Hamersley's, and John Paine; in Boston, at James B. Dorr's and Charles Simpson, Jr.; in Albany, at E. H. Pease; in Utica, N. Y., at J. Tillany's, and in Owegatown, N. Y. at H. & E. Phinney's. Oct. 28*

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Especially designed for the approaching holidays.

THE Holiday Gem for Boys, 192 pp. 18mo. embellished with a frontispiece of fine steel engraving, and six engravings on stone or wood.

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Published and for sale by the Am. S. S. Union, No. 146 Chestnut street, Philadelphia, No. 150 Nassau street, New York—No. 9 Cornhill, Boston.

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